

Gc
974.402
B27t
1774644

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

✓

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01104 4507



Digitized by the Internet Archive
in 2015

A DISCOURSE

PRONOUNCED AT BARRE, JUNE 17, 1874, Mass.

ON THE

1874

ONE HUNDREDTH ANNIVERSARY

OF THE

INCORPORATION OF THAT TOWN.

BY

JAMES W. THOMPSON, D.D.,

BOSTON (JAMAICA PLAIN).



CAMBRIDGE:

PRESS OF JOHN WILSON AND SON.

1875.

1774644

937

F
84406
.87

Tompson, James William,
1805-1881.

A discourse pronounced at Barre, June 17, 1874,
on the one hundredth anniversary of the incor-
poration of that town...
Cambridge, Mass., 1875.

SHARP CARD

A 967

FS4406.27

"Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it. All constraint,
Except what wisdom lays on evil men,
Is evil; hurts the faculties, impedes
Their progress on the road of science, blinds
The eye-sight of discovery, and begets
In those that suffer it a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form."

DISCOURSE.

MR. PRESIDENT, SONS AND DAUGHTERS OF BARRE, AND
FELLOW-CITIZENS:

I RESPOND to your hearty greeting with thanks and love.

Proceeding at once to the duty before me, I find my task to lie directly in the line of that sentiment which binds each man in loyal affection to his birthplace, to the homes and haunts of his childhood, and to the graves of his ancestors;—a sentiment which is familiar to every student of history, and to which the historic instinct bears joyful testimony on a day like this. Under the ordinary conditions of life, this sentiment becomes stronger with the increase of years, and often in old age, when the mind naturally reverts to early experiences, it seeks expression in some permanent form of filial remembrance and regard. Notable among the bequests and endowments which mark the advance of Christian civilization are those made by men and women, on whom prosperity has shed its benignities, for the founding of libraries, the establishing of schools, the erection of halls, and other objects of local benefit, in their native towns.

A967

And this sentiment, as it suffers no diminution of force from the infirmities of age, so neither is it weakened by absence or by distance. Wherever men travel, sojourn, or have their permanent abode, though in the midst of scenes more attractive to the stranger than those they left behind, they feel, in moments of quiet retrospection, the far-off magnet pulling at their heart-strings, till the desire to see again the goodly heritage into which they were born becomes painfully urgent. "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion." To the transfiguring imagination what a mysterious charm invests the venerated spot! To memory how dear the old familiar houses and the friends who lived in them! Our childhood's home, with all the objects that are beheld from it,—hills, woods, rocks, streams, meadows,—how does it cluster with associations of youthful pleasures, toils, dreams, companionships; dashed, alas! in an hour like this by images and recollections too tender for words! It is surprising how many things two friends of nearly the same age, meeting after long separation, find packed away in the memories of their common birthplace with which to interest and amuse one another; how many reminiscences come unbidden to give a glow and sparkle to their talk, and to render the longest interview too short for the never-finished dialogue.

Moved by this powerful sentiment, the inhabitants of Barre, by their Committee, have been pleased to invite their brethren scattered abroad, and whereso-

ever resident, to meet them here to-day in one grand convocation and fellowship of love, in order to unite with them in commemorating by fit observances THE ONE HUNDREDTH BIRTHDAY OF OUR BELOVED TOWN. What response their invitation has met, let the thousands crowding this spacious tent, and the numerous hands that have been grasped in fraternal recognition and sympathy, bear witness. We who are their honored guests have had time as yet to glance at only a small part of what their hands have done to improve and adorn the place; but we have stood here this morning gazing on the magnificent panorama which the Creator's hand has spread out within the sweep of this large horizon, only to be filled with fresh admiration and delight by the spectacle. At this refulgent season all is life and beauty. The venerable matron, whom we proudly greet as the mother of us all, is clothed in her richest apparel, and "the smell of her garments is like the smell of Lebanon." Her children, a great, glad multitude, rise up before her, with hearts full of love, and call her blessed.

It is a birthday that we commemorate, — the birthday of a *town*. But what is there in that, a stranger to our institutions might ask, of particular significance? It may be well, therefore, to pause a moment before taking up the thread of our history to notice this question.

The answer is found in the social and political importance of the towns of New England, particu-

larly during the colonial period of our history. The towns or "plantations" were the original sources whence the representative government derived its powers. Thus they were related to the government, not as dependent on its care, or amenable to its authority, but as moulding its form and determining its character. They never gave up their political individuality, nor sunk their own vigor in the government which they created. They carefully reserved to themselves certain rights and immunities in respect to which they meant to be perfectly independent and self-controlled. With these they could brook no interference. This independence of the towns is believed to have contributed very largely to the intelligence, stability, and prosperity of the New England States. It did not escape the notice of that philosophical student of the institutions of this country, De Tocqueville. Writing of this part of the United States, he observes that here "political life had its origin in the townships; and it may almost be said that each of them originally formed an *independent nation*. . . . Amongst the inhabitants of New England, I believe that not a man is to be found who would acknowledge that the State has any right to interfere in their town affairs."* The "little democracies," in their self-regulated meetings, prior to the Revolution, not only acquired the art of administering their own affairs with facility and prudence, but, by their discussions and the independent spirit they nurtured,

* Democracy in America, I. St, 82.

wrought mightily in the interest of public liberty. The accomplished historian of "The Siege of Boston" tells us that "so important were these little local assemblies regarded that the absentee from them was fined; . . . so wide was the range of subjects discussed by them that the debates ran from a simple question of local finance to general questions of Provincial law and human rights; so great was their political effect that the credit has been assigned them of having commenced the American Revolution."* In an interesting letter of the elder President Adams to the Abbé de Mably, 1782, he mentions four principal institutions which produced a decisive effect "in the first resolutions to resist in arms" the oppressions of Great Britain: 1. The *towns or districts*. 2. The congregations. 3. The schools. 4. The militia. Referring to the towns, he describes them as containing upon the average about six miles square, and the inhabitants as "being formed by law into *bodies politic* with certain rights, among which was the right to assemble whenever they are summoned by their selectmen in their town-halls, there to deliberate upon the public affairs of the town, or to give instructions to their representatives in the legislature. . . . It was in these assemblies of towns that the sentiments of the people were formed in the first place, and their resolutions were taken from the beginning to the end of the disputes and the war with Great Britain."† Bancroft

* History of the Siege of Boston, p. 8.

† The Life and Works of John Adams, V. 495.

writes to the same effect: "Each of these little territories, for its internal purposes, constituted a separate integral government, free from supervision, having power to choose its own officers; to hold meetings of all freemen at its own pleasure; to discuss in those meetings any subject of public interest; . . . to elect and instruct its representatives; to raise and appropriate money for the support of the ministry, of schools, of highways, of the poor, and for defraying other necessary expenses."* These testimonies to the political importance of the town, self-governed and an integral part of the state, are confirmed by the judgment of all reflecting men. Every such town was a nursery of freemen. It bred men to do their own thinking, accustomed them to the exercise of their civil rights, and breathed into them the spirit to maintain and defend them. It was, also, a school for the education of legislators, magistrates, orators, and statesmen; for, on a limited scale, the town-meeting brought up for discussion most of the abstract questions, as well as many of the more practical, which were debated in legislatures and cabinets. The town-meeting was a little parliament. A trained watchfulness over the interests of these smaller municipalities was the best preparation for efficient service in the broader spheres of the commonwealth and country. Here, too, the ballot first came to be generally appreciated. It created in the holder of it a certain self-respect and consciousness of power. It was with him

* Bancroft's History of the United States, IV. 148.

a loaded word, outweighing arguments and making fate. It was his title of nobility, and rendered each one who possessed it the peer of every other. When a question was taken by the hand votes of the citizens all hands were of equal power; and "this apparent equality in the decision of questions," the patriot James Otis said, "taught every man, practically, the greatest principle of a republic, *that the majority must govern.*" *

It is not to be forgotten, moreover, that the country towns were the feeders of the capital, supplying it not only with products of the soil, but also with a large part of its brain-power. The fact is the same to-day. It is hazarding little to say, that of those engaged in lucrative pursuits in Boston and the other cities of Massachusetts, a majority of the most sagacious, energetic, and successful received their education and their earliest impulses in the direction of self-support and that employment of time and talents which wins prosperity, from the firesides, the school-houses, and the meeting-houses of the rural towns. Examples of pre-eminent success in the city-bred, especially if born to large inheritance, are quite exceptional. Therefore the birth of a town during the period of our colonial existence was an event of great social and political importance.

And now, brethren of Barre, under the spell of those remembrances which come both to cheer and to chasten the hour, your attention is invited whilst I

* Tudor's Life of James Otis, p. 446.

endeavor to set forth before you, in a rapid sketch, some of the more marked features, persons, incidents, and events which render the birthday of this our own town memorable. Dealing largely in details, no poetic charm invests the treatment of my theme, and the only eloquence it admits of is that of its simple facts. If, therefore, your patience shall be severely tried, find what relief you can in the reflection that such long-suffering can be demanded of you but once in a century.

One hundred years ago, June 17, 1774, the town which now bears the name of Barre was incorporated by the name of Hutchinson. It had had an inchoate existence, of course, and been known by other names, before this date. The materials of a town were here. Here was the soil in its primeval richness and variety, with the same beautiful range of hills on the east, and, in the distance, blue-robed Wachusett clearly visible from base to summit; the same ascending slope from the centre on the north; the same descent to the plain, where, through the fertile meadow, flows the quiet river on the south; the same undulations and levels on the west; and, interlacing all, the same rippling brooks and swift-running streams with their dashing waterfalls which we now behold. Settlers were also here in considerable numbers. Who they were and how they came to be here will be made to appear as we proceed.

But first let us examine our title to the soil. On

the 22d of December, 1686, an indenture was made between Joseph Trask, *alias* Paagushen, of Pennicooke, and Job, *alias* Pompomamy, of Natick, and Simon Piticum, *alias* Wananacompon, of Wamisick, and Sosowannow, of Natick, and James Wiser, *alias* Qualapunit, of Natick, — these five Indians dwelling in his Majesty's territory in America, — all the above-named of the one party, and Henry Willard, Joseph Rowlandson, Joseph Foster, Benjamin Willard, Cyprian Stevens, of the other party, by which indenture, in consideration of "twenty-three pounds in hand paid," the said "Indians, for themselves and all their heirs, executors, administrators, and assigns, did freely, fully, and absolutely give, grant, bargain, sell, alien, enfeoffe, make over, and confirm unto the above-named Willard, Rowlandson, Foster, Benjamin Willard, and Stevens, their heirs, executors, administrators, and assigns, a certain tract of land containing twelve miles square according to the butts and bounds as described in the indenture." This instrument is dated "*Anno Regni Regis Jacob. Secund.* 1686," and is duly signed and acknowledged, March 15, 1686.

This grant contained all the territory which is now included in the towns of Rutland, Oakham, Hubbardston, and BARRE, with small portions of Princeton and Paxton. The brothers Willard, whose names appear in the instrument, were sons of that distinguished Major Simon Willard, who bore a conspicuous part in the civil and military affairs of the colony

for at least thirty years prior to 1675. But as his fame, so honorable in his day and so long preserved, is amongst the best treasures of our sister town of Lancaster, where he passed the later years of his life, and where his dust reposes; and as none of his descendants had other connection with this town than already indicated, I refrain from a more extended notice of him or his posterity, simply remarking that the name, wherever known, still retains untarnished its original honor and worth.

At this date, then, 1686, and by this instrument, the soil of our town passed from its Indian occupants and became the property of civilized man; and thus the initial step was taken for converting a "waste, howling wilderness into a fruitful field."

Nearly thirty years elapsed from the above date before any farther action was taken regarding the ownership or the settlement of this territory. But not far from the end of that interval, to wit, February 23, 1713, an act was obtained from the General Court confirming to the heirs of the Willards the Indian title of 1686, "*provided* that within seven years sixty families be settled in the territory." In order to effect such a settlement, the owners, who were of small means, associated with them several gentlemen of substance, who together constituted a "Proprietors' Company." The names of these associates are here inserted: Hon. William Tailer, Esq., of Dorchester; Penn Townsend, Paul Dudley, Addington Davenport, Adam Winthrop, Thomas Hutchinson, Esquires,

Thomas Fitch, merchant, John White, gentleman, all of Boston; Thomas How, Esq., of Marlboro'; John Chandler, Esq., of Woodstock; William Dudley, Esq., of Roxbury; John Farnsworth, of Groton, yeoman; the children and heirs of Peter Bulkely, late of Concord, deceased, and, in right of said Peter, Moses Parker of Chelmsford, yeoman; and Jacob Stevens, of Stow, yeoman.

Seven years were allowed, it will be remembered, in which to settle sixty families on the grant. When the seven years were completed it was found that the condition had been fulfilled; and on the 18th of June, 1722, an act was passed "for the further establishing of the town of Rutland," and empowering the inhabitants to "choose all proper officers, and to raise and collect all moneys for the defraying the necessary charges of the said town."

Thus another step in the progress of events towards the incorporation of Barre was taken.

Several of the sixty families who settled Rutland had their residences in this part of the town, and others were added to them from time to time till the Proprietors, at a meeting held November 7, 1733, passed several votes having reference to the formation here of a new town. They voted (1) that "some spot as near the centre of the 'North-west Quarter' (the name by which this part of Rutland was then designated) as convenience allows, be found and pitched upon for setting a meeting-house in the midst of some considerable quantity of good land fit for settlement ;

(2) that one lot for the minister ordained there, and another lot for the school for ever, each of fifty acres of good land, be laid out in a convenient place near said spot pitched upon for the meeting-house, and marked in the draft M for minister and S for school; (3) that sixty-six other lots of good land, of fifty acres each, as near as may be to the said spot for the meeting-house, be laid out for homesteads; and when any of the said sixty-six lots fall short in quality, to be made up in quantity; and said sixty-six lots to be numbered, in order to be drawn for in some convenient time; (4) that convenient highways be, at the same time, laid out so as to accommodate the several lots." The 5th article acted upon at this meeting assessed a tax of £330 on the Proprietors to pay the expenses. The 6th appointed Capt. John Butolph collector of the tax for the Proprietors in Boston, Salem, and Marshfield; and Phineas Brintnall, of Sudbury, for the rest of the Proprietors. The 7th appointed John Jeffries, Esq., Treasurer.

The Proprietors, it is here seen, with that forecast and fidelity to their convictions of duty characteristic of the founders of the colony, amongst their first acts, made provision for the CHURCH and the SCHOOL. the two great educators of society in religion and knowledge; and thus offered new inducements to those who were inclined to come and make their homes here.

The next thing necessary in forming the town was to have the whole tract surveyed and divided into

lots and farms. Henry Lee, of Worcester, applied for the contract to survey ; but it was awarded to Samuel Willard, who immediately associated Lee with him ; and when the survey was completed, its plans bore the signature of Samuel Willard, contractor, and Henry Lee, surveyor.

This Henry Lee was the father of five sons, all of whom settled here. He was born in Ipswich, May 16, 1686, and died at Concord, February 25, 1745. He was a man of considerable note in his day, as is evident from his having been one of the Justices of the Sessions of the county and one of the selectmen of the town of Worcester. Though never a resident in this place, the settlement of his five sons here rendered him an earnest and efficient promoter of the prosperity of the incipient town.

When the sixty-six lots of fifty acres each had been set off, the remainder was divided into "thirty-three great Farms of five hundred acres each, to be drawn for by the Proprietors at a convenient time." That time was not far distant. The lots were drawn ; and it would not be difficult, with a map before us, to point out the farm which fell to each Proprietor and the name of the present owner. Most of these farms were at once put into market. They were offered on liberal terms. The spirit of emigration in many of the lower towns was alert, and soon gave most acceptable additions to our sparse population. Those who bought large farms, or shares in them, were admitted into the "Proprietors' Company," and attended

their meetings in Boston. Thus, on June 6, 1739, James Caldwell was present, representing one half of Great Farm No. IX. This James Caldwell was the eldest son of William Caldwell and Sarah Morison his wife, who came to this country from Ireland in 1718 or 1719, and settled in Worcester. He remained there, however, not many years, for prior to the year 1730 he had removed to the "North-west Quarter." James Caldwell, tradition says, came before his father, William, and "*lived alone all one winter under a shelving rock!*" then built a house — the first framed house in the place — where now stands the residence of Caleb Harwood. He is said to have acquired the ownership of sixteen hundred acres of land !

Dr. Palfrey, in his learned "History of New England," informs us that "A hundred and twenty Scotch-Irish families came over in 1719, and settled at Londonderry, in New Hampshire, and *elsewhere.*" There is little doubt that our Caldwells and Cunninghams were a part of this immigration. He mentions another curious fact in this connection, which I am glad to state on his authority. It relates to the singular freedom from admixture which the English blood of the early immigrations preserved until a quite recent date. "No race," he observes, "has ever been more homogeneous than this remained down to the time of the generation now upon the stage. With a near approach to precision, it may be said that the millions of living persons, either born in New England or tracing their origin to natives of

that region, are descendants of the twenty-one thousand Englishmen who came over before the early emigration from England ceased upon the meeting of the Long Parliament.* In our settlement, however, the blood got a little mixed; but it is by no means certain that the Scotch-Irish infusion did not invigorate it. At any rate, the town never had reason to be sorry that the immigrant Caldwell pitched his family-tent in this place.

But there were settlers here before the Lees and Caldwells. The earliest, it is believed, was Joshua Osgood, born in Andover, September 2, 1694, who bought a farm in the "North-west Quarter" in 1726. He is represented to have been a substantial, excellent citizen. Both he and his wife lived to a very great age, faithful in the discharge of their duties to God and man; especially heedful of that most ancient command, "Be fruitful, and multiply, and replenish the earth,"—their posterity numbering, it is computed, not less than twelve hundred souls! These descendants appear to have inherited the virtues of their ancestors, those of them who continue unto this day being highly respected and esteemed citizens.

A little later came two important and influential settlers from Worcester,—Jotham Rice and James Holden; and these were followed in a few years (1753) by Jonas Rice from the same town. The latter was a son of Jonas Rice, the "first settler" of Worcester, known in its annals as the "father of the

* Preface to Hist. of New England. By John G. Palfrey.

town." He filled many town offices, some of them to the close of his life. It is a noteworthy incident that in 1753, when he was eighty years old, he was appointed one of the Justices of the Court of Common Pleas for Worcester county, in which office he died during the same year. Jonas, the son who came to this town, was for many years a deacon of the church, and died in 1793, at the age of eighty-six years. On the same farm which he tilled now resides his grandson, Francis Rice, ninety-two years old, who, after having appeared mounted on his spirited horse in the cavalcade of the morning, now honors and adorns this platform by his venerable presence! Jotham Rice was of another family, though from the same town, — a man of great energy, whom no hardships could daunt, no dangers alarm. When he came, there were no roads, and he picked his way through the woods between here and Rutland guided by marked trees. It is a family tradition that he brought on his horse before him a little boy but four years old, and that they spent the first night in the woods, the father placing the saddle over the boy to protect him from the rain, and kindling a fire to scare away the wild animals. Luckily, the young Jotham survived the perils of that night. Barre has many reasons for thankfulness that he neither died from exposure nor was eaten up by bears; for one of the consequences of his preservation is, that we are favored with the presence to-day of many excellent men by the name of Rice, and many handsome women who once bore

that name. But this name was one of the good things which those women could not very well keep and follow out their better inclinations. Marriage proved fatal to it. In due time, from this one seed grew up a large Rice plantation here which proved highly productive. For steadiness of yield, year after year, never touched by frost or mildew, and for excellence of quality, it may be doubted whether any other product of our soil has done better. Cyrus Rice, who, it is presumed, was a brother of Jotham, lived here a short time, and then pushed on to the Connecticut river and became the pioneer settler of the town of Conway. Here he was soon joined by Israel Gates and Robert Hamilton of this town, and the descendants of these three men have been among the most respected inhabitants of Conway.

Of those who came hither about the time of the Rices I mentioned the name of James Holden. He was evidently a man of character and weight, since he was one of the selectmen of Worcester before his removal to the "North-west Quarter." His descendants have been highly respectable. Josiah, his son, was father of James and Moses, whom some of the older of us well remember, the last named particularly, he having been a very active, energetic, and influential citizen, and for many years a deacon of the church. His house was known of all the town as a seat of the most generous hospitality and of unmeasured charities. Of the first James Holden I think there may be here to-day descendants of the fifth

generation. Whether this be so or not, I lately saw a young brood of them, children of Mr. J. Otis Wetherbee, of Boston, on whom any ancestor might look with pride and joy.

But as the writer of the Epistle to the Hebrews, pressed by the number of worthies crowding his memory for distinct recognition, suddenly breaks off, saying, "The time would fail me to tell of Gideon and Baruch and Samson and Jephtha, of David also and Samuel and the prophets," so it would utterly fail me to tell of those brave pioneers, Cunningham and Davis and Heaton, of Stevens and Hill, — of whom I believe no relic remains amongst us, — or of Marmaduke Black, commonly known as "the Old Duke," by birth a Scotchman, who lived a short time at Noddle's Island and thence removed to this place, where he purchased what is known now as "the Silas Bemis farm," and became a man of much influence; or of that James Black who, when asked by James Wilson for one of his daughters in marriage, taking the measure of the young man, answered, "Ah, Jamie! you'd better take two of them, for one will never be able to support ye;" or of Wallis and Forbush, of Nurss and the Metcalfs, all men of substance; or of the two brothers Jonathan and Nehemiah Allen, the former of whom set out the first orchard in the place, having brought from Lexington forty apple-trees and a young wife on the back of his horse! All these, and their offspring and their good works, we must be content to leave not "unhonored" but "unsung." Let me only

mention that one of the grandsons of Jonathan Allen — whose memory shall live as long as there is an apple-tree in Barre — a graduate of Amherst College, has gained a widely extended reputation as an original investigator in physiological science, and has recently been honored with the degree of Doctor of Laws by his *alma mater*. He has also distinguished himself as a practical and sagacious philanthropist by ten years' service in the State Board of Charities. I refer to Nathan Allen, M.D., of Lowell, whom Governor Talbot has lately appointed one of the "State Commissioners of Lunacy," with Wendell Phillips as his colleague.

All these heads of families, and others to the number of nearly thirty, were here before or near 1750. They were for the most part a God-fearing people, and highly prized those ordinances of religion which were the strength and glory of New England. But, although the Proprietors from time to time made appropriations for the support of public worship here, there was no organized church, and on sacrament days they were obliged to go to Rutland in order to participate in the holy rite of communion. The distance was from six to fourteen miles, and in some seasons of the year the road was almost impassable.

Such being the situation, the Proprietors, with considerate regard for their own interest, as well as for the comfort of the inhabitants, at a meeting held at the Light House Tavern in Boston, Dec. 5, 1748, at which were present Mr. Thomas Prince, John Jeffries, Esq.,

Samuel Willard, Esq., Jonas Clark, Esq., Thomas Hubbard, Esq., Captain William Salter, Mr. Thomas Allen, Captain Bartholomew Cheever, Mr. Thomas Taylor, and Mr. Noah Sparhawk, voted, "That the committee be desired to prepare and sign, as soon as may be, a petition, in the name of the Proprietors, to the General Court, that the 'North-west Quarter' of said township [of Rutland] may be erected into a separate town, and that a plan thereof be presented to the General Court at the same time." At an adjourned meeting, Jan. 5th, 1748, it was voted, "That the committee, in their petition to the General Court, insert a clause therein praying that a tax of six pence (old tenor) upon every standard acre be laid for five years next ensuing on all the lands within the 'North-west Quarter' of said township (the land granted for the first Orthodox minister ordained there, and for the use of the school excepted), *for erecting a meeting-house, settling and maintaining a minister, and laying out and clearing all roads therein.*"

In pursuance of these votes, the Proprietors' committee presented the following Petition, which is interesting as part of the history of the town, and especially as showing the concern manifested by the Proprietors for the church and the school:—

PETITION.

To His Excellency W^m Shirley, Esq. Capt General & Governour in Cheefe in & over His Maj^{ty}s Province of Massachusetts Bay in New England & Vice Admiral of the same & to the Honourable His Maj^{ty} Council & House of Representatives in General Court assembled.

The petition of the Committee of the Proprietors of the Township of Rutland (the Original Settlers part excepted) in the County of Worcester in sd Province in behalf of themselves & sd Proprietors & according to their votes & directions, Humbly sheweth. That the sd Proprietors have been for above these fifteen Years at great & Constant Pains & Expense of time and many hundred Pounds in Running the Bounds, surveying Dividing & Laying out Lots, finding out & clearing Roads, Building of Bridges, settling Inhabitants & paying for Preaching in the North-western quarter of the Town ship of Rutland. That the sd North Westerly Quarter is a bouthe the Quantity of Six miles Square more or less according to the plan herewth exhibited bounded East North Easterly about six miles on the North Easterly Quarter of said Township, South South Easterly about six miles, partly on the original settlers Quarters & partly on the West wing of sd Township. West South Westerly about six Miles partly on Brantree Grant & partly on Hardwick, North North Westerly on Nichaway so called. That there are now Settled on sd Quarter near Thirty famillys consisting of above one hundred souls who stand in need of a Settled Gospel Ministry & Ordinances and the Adult are Earnestly Dessirous of them, but cannot obtain them without a propper Encouragement by your Excellency & Honours. That the sd proprietors in view of sd Quarter being erected into a Town have given Laid out & set apart a fifty acre lot of Choice Good Land & another Farm of Two Hundred Forty seven Acres for the first Orthodox Minister that shall be ordained there, and a fifty acre Lot for the use of a School there forever.

And therefore your petitioners Earnestly Desire That yr Excellency and Honours would in your great wisdom set off & Erect the sd North Western Quarter with all the Inhabitants into a Town or otherwise into a separte District with all the priviledges & powers of a Town so far as to Chuse All sorts of Town Officers among themselves & make all kinds of Rules on the Inhabitants of sd District for building houses for Publick worship settling & maintaining ministers laying out & making Roads & for all other Services of a Public Nature which any Towns in the Province are by Law Enabled to do, only reserving to themselves the Liberty allowed by Charter & the Laws of joining in Common with the other free holders of sd Township in chusing & being Chosen Representatives to serve in the gen^l assembly as also desiring the Power of assessing Levelling & Raising a Tax of Six pence old Tenor upon every standard acre in sd District for the first five Years next Ensuing annually for the purposes above said Excepting only sd land granted to sd ministers & school wh. sd Tax in their present Infant & feeble state of less than Thirty Families is of absolute necessity for them. And your petitioners might humbly offer the following among other Weighty Reasons 1) The sd Quarter is neerly a Square body of generally good Land suitable & sufficient for such a Town or District. 2 The Centre of sd Quarter is aboute Ten miles distant from the place of Worship of the Original settlers & some parts of sd Quarter about fourteen miles off, a very heavy Inconvenience either to be warned to their common Town Meetings or to attend them or to serve as Town Officers for so great an Extent, & 3) The Inhabitants of the Original Settlers part are so sensible of this hardship as they have expressed their willingness above four years and nine months ago of the sd North Westerly Quarter being deteeshed from them, as appears by their attested vote herewith offered. 4 & Lastly, Upon your Excellency & Honours now granting the sd District there are so many people straitened in other places ready to move into this as afford a most rational prospect that in case of another war the sd Quarter will grow so full of people as, instead of needing soldiers stationed among them at the Publick charge for their Defence, they will not only be sufficiently able with the Divine

help to Defend themselves but also have numbers to spare for the Defence of other places above them

And your Petitioners shall ever pray as Bound, &c.

THOMAS PRINCE	} <i>Propriets</i> <i>Committee.</i>
JONAS CLARKE	
THOMAS HUBBARD	
CORNELIUS WALDO	

The Inhabitants Do hereby further manifest their desire by signing.

John Wallis	Joseph Stevens
W ^m Caldwell Jun ^r	Jabez Hill
James Holden	James Heaton Jun ^r
James Heaton	George Caldwell
Thomas Tayler	Matthew Caldwell
Marmaduke Black	Thomas Holden
Nath ^l Davis	W ^m Caldwell y ^e 3 ^d
James Caldwell	Sam ^l Heaton
William Caldwell	Tim ^y Nurss
Jonathan Metcalfe	Israel Gates
Rob ^t Cunningham	Arth ^r Forbush
Joseph Metcalfe	Abner Lee
William Forbush	Jothem Rice
John Caldwell	Benj ⁿ Lee

APRIL 6, 1749.

In the House of Repres Ap^l 14, 1749.

Read & Ordered That the Prayer of the Petition be so far Granted that the Lands in the North Westerly Quarter of the Town Ship of Rutland Described in sd Petition and Delineated in the plan presented therewith and the Inhabitants thereon be erected into a Seperate District with full Power to choose Town officers Grant & raise money from time to time to defray the necessary charges arising upon sd District and for managing ye other affaires Relating to ye sd District, settling a minister, Erecting a meeting house Granting & making all needful Roads & highways, together with all other powers priviledges & immunities ye Towns by Law enjoy Saving only the priviledge of sending

one or more Represent^{ts} to the general Assembly in lieu whereof there is hereby declared to be Reserved to them the sd Inhabitants all & every ye powers rights & priviledges of joyning with the Town of Rutland in the choice of Representatives & of being chosed to Represent sd Town which by Law they now may or do enjoy, and the sd Town of Rutland are hereby required to notify the sd North West Quarter of all meetings for the choice of Representatives in like manner as they now by Law are required to notify them. And it is further ordered that Thomas Tayler an Inhabitant of sd North Weste Quarter be hereby empowered to call a meeting of sd District for the choice of Officers for the present year on the fifteenth of June next to be held at sd place of which he is to give notice by posting up a notification in some publick place in sd Districk seven Days at least before the time of holding sd meeting. Also ordered that the Petitioners notify the non Resident proprietors of the Lands mentioned in sd Petition by Inserting the substance of sd Petition so far as it relates to a Tax in the Boston Gazette or some other publick prints three Weeks successively That they shew cause if any they have on the Second Fryday of the Next May Sessions why the prayer thereof Respecting a Tax should not be Granted.

Sent up for Concurrence

T. HUTCHINSON *Speaker*

In Council April 14, 1749.

Read & Concur^d J. WILLARD, *Sect^y*
Consented to WILLIAM SHIRLEY.

Notice was given by Advertizement in the Boston Gazette a copy of which signed by Order of the Committee,

JONAS CLARK *proprs clerk* is entered upon the records.

In Council June 13th 1749.

Read again and it appearing that the Non resident Proprietors had been notified agreeable to the foregoing order and no answer or objection being made, therefore ordered that there be a Tax of One penny half penny of the last emition per acre annually be

levied & assessed upon every standard Acre in the North Westerly Quart^r of Rutland now erected into a sepearte District (Excepting only upon the Land granted to the Minister & school) for the Term of five years next ensuing for erecting a meeting House settling & maintaining a minister & laying out & clearing Roads therein or for any Other service of a Publick nature [and the assessors of the sd District for the time being are hereby Impow-ered to assess the proprietors of the sd lands & the Collectors or Constables to Collect & pay in the same to the Treasurer of the sd District for the time being accordingly].

Sent down for Concurrence by ord^r of the Board

JOHN OSBORNE.

In the House of Repr^{ts} June 19, 1749.

Read & Concurred J. DWIGHT *Speaker*.

In Council 20, 1749.

Read & Concurred SAM^l HOLBROOK *Depty Secty*
Consent^d to W. SHIRLEY.

N. B. The final passage inserted between the Two Crotchets [] was added by the council & agreed to by the house of represent^{vs} & consented to by the Governor.

In the year 1749, then, the North-west Quarter was incorporated by the name of Rutland District. The inhabitants acquired a legal corporate existence with all rights belonging to a town, save only that of being represented in the General Court. From this time they begin to feel working in them that spirit of independence which town governments have done so much to foster. They are no longer part and parcel of a municipality whose centre is far distant, nor under the rule of a board of absentee Proprietors. They can elect officers, lay out roads, establish

schools, build a meeting-house, settle a minister, assess and collect taxes, without asking anybody's leave. They are "their own men." They discuss the interests of their district, manage their local affairs, are vigilant for the rights of the colonies, upon which the mother-country has begun already to make encroachments, with such pride and sense of personal liberty as were felt, to the same degree, nowhere on earth as in the towns of New England.

Let it be here observed, that in all their consultations the Proprietors appear to have been actuated by a generous view of the immediate needs, and a wise forecast for the future well-being, of the settlement. At a meeting held in Boston, May 4, 1742, they took action upon these articles: (1) "To agree with some suitable person to prepare and raise the frame of a meeting-house within the 'North-west Quarter,' of such dimensions as the Proprietors shall determine." (2) "To give some encouragement for obtaining *occasional preaching*." Again, at an adjourned meeting, Sept. 1, 1743, it was voted, "That 16£s (old tenor) be allowed and paid to Mr. John Caldwell to defray the charge of a minister's preaching to the inhabitants of the 'North-west Quarter' one month the last winter." And again, Dec. 17, 1744, it was voted as follows: "Some of the settlers having represented the great difficulty they labor under by reason of their distance from all places of publick worship, and desiring the assistance of the Proprietors toward the procuring of preaching among

themselves, —Voted, That 80£s (old tenor) be allowed them for obtaining preaching for one year next coming, to be paid to such as the settlers shall choose a committee for that purpose." Similar grants for preaching were made till the year 1750, when 100£s was voted. At the same date, it was voted, "That 12£s (old tenor) be allowed and paid to John Caldwell for erecting a meeting-house in the north-westerly district of Rutland, and to be by him applied towards the charge of erecting the same." Several years earlier, Dec. 27, 1744, it had been voted, "To have a saw-mill built by Samuel Willard, and that he take an obligation to keep it in repair fifteen years, supply boards to build a meeting-house and house of minister for 3£s (old tenor) per thousand; and sell proprietors and settlers boards at 4£s per thousand; and to saw logs brought to the mill at the halves."

In these provisions we see the initial steps towards a house of worship and the stated preaching of the gospel. The work of building a meeting-house went forward rather slowly; but in the year 1753 they had the satisfaction of seeing it completed. Though we have no account of its dedication, we can well imagine with what joy and thankfulness the worshippers first took their seats within its plain and humble, but, to them, holy and beautiful walls.

The meeting-house completed, they proceeded, with the help of neighboring ministers, to organize a church. This was accomplished July 29, 1753; and in the month of October following, the Rev. Thomas

Frink was installed pastor of "The Congregational Church and Society in Rutland District." Of Mr. Frink's ministry not much is known to his advantage. But though the notices of him are few and meagre, they are sufficient to indicate that he was a man of more than ordinary abilities and great strength of will, which, combined with an irascible temper, made him self-asserting and imperious. He was born in Sudbury, and graduated at Harvard University in the class of 1722. With whom he studied divinity is not known; but five years after his graduation he was ordained in Rutland, and continued the minister of that town thirteen years, from 1727 to 1740. Dismissed in 1740, he was installed four years later in the Third Church of Plymouth. The fact that Mr. Chauncy, of the First Church in Boston, preached the sermon at his installation, raises a suggestion that he was a man of some note. This suggestion is confirmed by the fact that he was chosen to preach the sermon on the occasion of the ordination of Mr. John Willard at Stafford, Conn., in 1757, and also the annual "Election Sermon" in 1758, while he was minister of this town. A copy of the "Election Sermon" has fallen into my hands. No one can read it without perceiving that the author was a man of vigorous intellect and extensive erudition. His ministry in Plymouth was not of long duration, — only four years. It came to an end "by mutual consent, no blame attaching to either pastor or people." At its termination, in 1748, he returned to Rutland, and nothing is heard of him

from that time till his settlement here in 1753. His ministry in the district was of thirteen years' duration. Before its close such misunderstandings had arisen between him and a majority of the church-members as led to the calling of a mutual council to hear the parties and adjudicate the case. The council was composed of eminent men, both clerical and lay, all from distant churches, and was in session six days.

The following is a copy of the "Result":—

"An Ecclesiastical Council, consisting of five churches, by the elders and messengers from each, that is to say,—

1. Stephen Williams, pastor of a church in Springfield,
Simon Colton, messenger;
2. Seth Storer, pastor, Watertown,
Deacon Samuel Fisk, messenger;
3. David Parsons, pastor, Amherst,
Simcon Strong, messenger;
4. Robert Brick, pastor, Springfield,
Edward Pynchon, Esq., messenger;
5. Jonathan Mahew, pastor, West Church, Boston,
Andrew Craig, messenger;

in pursuance of 'Letters Missive' from the Rev. Mr. Thomas Frink, in the name of the church and of the aggrieved in Rutland District, to look into some affairs that labor in said church, to use their endeavors for an accommodation and to give their best advice, being convened in said District June 10th, 1766, for the purpose aforesaid, after solemn repeated prayer to Almighty God for light and direction, and after six days spent in hearing the parties and deliberating on the matters laid before them, came unanimously unto the following result in every particular of it, viz.:—

1st. That the Rev. Mr. Thomas Frink is justly chargeable with proceeding in a very arbitrary manner with respect to Mr. Nathaniel Davis in desiring him to withdraw himself from the communion of the church, and also for using him very indecently in a discourse concerning the duty of tything-men, also in reviling

him in a more private way, and speaking both to and of him in a most contemptuous, opprobrious manner, all, so far as we can learn, without any just foundation.

2dly. Voted unanimously, That the Rev. Mr. Frink has been very culpable with respect to Capt. Lee in promoting a sort of inquisition into his private Domestick concerns or the government of his family; in declining to pray at his house at a time of affliction when desired, as also in treating him with most outrageous language from time to time, such as no Christian ought on the greatest provocation to use respecting another.

3dly. It has not by any means appeared to us that Mr. Jed. Winslow has discovered an implacable disposition with respect to Mr. Robinson, or that he ever made any formal confession of having treated him in an injurious manner, as has been intimated by some, though he did indeed use some conciliatory expressions for the sake of peace; and consequently, that the Rev. Mr. Frink, in what he calls a pastoral admonition or sharp rebuke of said Winslow before the church, gave him just and great cause of uneasiness, especially as he did not lie under any formal censure of the church. It also appears to us that Mr. Winslow was treated in an unjustifiable manner in being desired by message from the pastor to abstain from the communion; that he was repeatedly, both in public and private, used by the Rev. Mr. Frink with extremely hard, abusive, and scurrilous language, altogether unbecoming a minister of the gospel towards a brother. Neither upon supposition that Mr. Winslow had made such a confession as Mr. Frink and some others suppose he did in the church can we in any measure justify Mr. Frink in refusing to him a copy thereof when repeatedly requested, and also in having denied several other papers to Mr. Winslow and some of the aggrieved contrary to his repeated engagements, at the same time denying that he had promised to do so.

4thly. It appears to us that that article of grievance wherein the Rev. Mr. Frink is charged with uttering numerous contemptuous and defamatory speeches concerning many of the regular standing ministers of this county, tending to obstruct the important uses of the ministry and to the great reproach of religion, has been very fully supported by evidence, and that even the righteous dead whose memory is blessed have some of them been treated by him with great indecency and undeserved contempt.

5thly. To us it appears from indisputable evidence that without any just provocation, and even notwithstanding very kind and respectful treatment, from John Caldwell, Esq., Mr. Frink has frequently used him in the most abusive and unchristian manner, with much undeserved contempt, with bitter reviling, and with railings in the highest degree both in publick and in private, such railings as we have scarce if at all known any professed Christian chargeable with towards a brother, much less any Christian minister towards a respectable person of his pastoral charge.

6thly. As to those two complaints against the Rev. Mr. Frink, that he has neglected to catechise the children of his pastoral charge and to preach lectures upon week-days, it is our opinion that though these methods have been and are serviceable to the interests of religion, yet we think that the particular method in which children are to be instructed and the preaching of lectures are in a good measure prudential matters; and after hearing what Mr. Frink has to say relative to his conduct in these respects, we do not think him justly censurable by this Council.

7thly. To us it appears that in a particular instance the Rev. Mr. Frink claimed and exercised a power to adjourn a church meeting after the mind of the church to the contrary had been requested by and signified to him, and that he did this in such a manner and under such particular circumstances as strongly indicated an overbearing, arbitrary disposition in him.

8thly. It also appears to us that on a particular occasion the Rev. Mr. Frink did in an unconstitutional and arbitrary manner deny to brethren of the church, namely, Capt. Lee and Mr. Winslow, their undoubted privilege and right of speaking and giving their suffrages at a church meeting.

9thly. It also appears to us that the Rev. Mr. Frink on a particular occasion unwarrantably and arbitrarily refused to put a vote in a church meeting after it was regularly proposed and seconded by some of the brethren.

10thly. It appears to us, from a great variety of testimony, that the Rev. Mr. Frink has for several years past and on different occasions discovered a remarkable and almost unexampled bitterness of spirit towards divers reputable persons of his pastoral charge, as well as towards other people, to the great dishonor of

his sacred office and tending directly to alienate the affections of his flock from him, to expose him to contempt from them, and as by his own ill example in this respect to frustrate in a great measure whatever exhortations he might give them to the necessary duties of Christian meekness and forbearance and brotherly love, and to give such countenance to the contrary vices of pride, wrath, and a furious, ungovernable temper of mind; and we cannot but look upon it as a great aggravation of some of his intemperate speeches and railing accusations that they were at first delivered and afterwards spoken of by him as pastoral rebukes.

For the reasons aforesaid, it is the unanimous opinion of this Council, — after a public, full, and large hearing of the parties concerned and much deliberation on the premises, —

That the pastoral relation between the Rev. Mr. Frink and the church in Rutland District should be dissolved.

This advice we give, as we trust, in simplicity and the fear of God, to whom we expect to give an account, we being induced thereto by a full persuasion that, all circumstances being duly considered, there is no rational prospect of the Rev. Mr. Frink ever being serviceable to the people as a minister of the gospel, and seeing no grounds to hope that they will be wholly at peace one with another till the person who has already been the occasion of so much confusion and contention in this town is removed from his pastoral office.

We protest before the Searcher of hearts that we give this advice not without much reluctance and great heaviness of heart, especially when we consider the Rev. Mr. Frink's age and what we have transiently heard concerning his worldly circumstances; when we consider the age and infirmities of his consort, and the grief it may probably occasion to his numerous family, to all of whom we sincerely wish prosperity and happiness, earnestly commending them to the blessing of Almighty God.

To the Rev. Mr. Frink himself we earnestly wish the moderation and wisdom calmly to consider the unhappy condition to which in our opinion he has brought himself by his own bad temper long indulged, and such a course of conduct for years together as has long given those who knew him great reason to apprehend what the issue would be. We entreat him not to think

we are become his enemies because we so plainly tell him what appears to us to be the truth, and such truth as we think very nearly concerns him to seriously consider and ponder in his heart; and we earnestly beseech Almighty God to dispose and enable him rightly to improve the present dispensation of Divine Providence towards him that so, although it may not be joyous but grievous, it may in the end yield unto him the peaceable fruits of righteousness.

This beloved flock of our Lord Jesus Christ and the people in general in this place we commend to the blessing and direction of Heaven in this day of trial, earnestly exhorting them all to study the things that make for peace, and wherewith they may edify one another, that the God of peace may be with them. And we think it but a piece of justice to declare that from what we have observed during our being in this place we think both the standing part of the church and the aggrieved have in general discovered a good and peaceable disposition, though they entertain different opinions concerning their pastor. We entreat them on both sides to cultivate the same good disposition by the help of God, hoping they will ere long be all joined together in the same mind to their mutual edification and comfort and to the glory of God.

To his gracious acceptance and blessing we humbly commend our endeavors to promote the kingdom of Christ in this place, beseeching him who has the hearts of all men in his hands to give efficacy to them for the sake of Christ Jesus, the Prince of peace, whom he hath made head over all things to the church, to whom be glory and dominion now and ever, Amen. Rutland District, June 18th, 1766.

Signed by all the members of the Council."

From the great respectability of the council, it is not to be questioned that the "Result," however painful to Mr. Frink, was according to the evidence; and we are forced to the conclusion that, whatever may have been the learning and piety of this minister of the gospel, he was disqualified by the imperiousness of his will and his choleric temper for the work of the

ministry amongst a people so sensitive to their ecclesiastical rights, and so determined to maintain them, as this church and congregation. He meant to be absolute ruler, and could brook no opposition to his despotic authority. But it is not to be forgotten that the charges against him, as far as they relate to matters of administration, might have been preferred at that day with equal justice against not a few of his brethren. Popes were then frequently seen in the ranks of the Protestant clergy; and their race is not yet quite extinct! Undoubtedly Mr. Frink carried his pretensions farther than most others; and this, together with his violent and ungovernable temper, caused the trouble and scandal which resulted in his dismissal.

After struggling for some time, aided by a few faithful adherents, to retain his place, notwithstanding the decision of the council, he finally gave up the contest and returned to Rutland, the field of his first ministry. Here he spent the ten remaining years of his life, — an old age which could scarcely have been peaceful save as it may have been cheered by the unwasted love of some of his early parishioners, or upheld and brightened by the tender compassions of Him whose mercy endureth for ever.

On a stone in the burying-ground near the meeting-house in Rutland may be read this brief inscription:—

“IN MEMORY
OF THE REVEREND AND LEARNED MR. THOMAS FRINK,
THE FIRST SETTLED MINISTER OF RUTLAND,
WHO DEPARTED THIS LIFE FOR A BETTER ONE
THE 21ST DAY OF AUGUST, 1777, IN
THE 73D YEAR OF HIS AGE.”

And on a slate-stone slab, in the north burying-ground in this town, is the following inscription:—

“Here lies the body of Mrs. Isabel Frink, wife of Rev. Mr. Thomas Frink, and youngest daughter of Samuel Wight, Esq., late of Rutland, deceased. Descended by her mother from the Honourable Major Willard, of Lancaster, by his second wife, Isabel, sister of President Dunster. She departed this life on Monday evening, March ye 2d, A.D. 1772, in the 63d year of her age, and was interred on Thursday, March the 5th.

“Her flesh rests in hope of a happy resurrection at the last day, when this mortal shall put on immortality and death be swallowed up in victory.”

But other matters besides those of the church claimed the attention of the inhabitants during the period between the incorporation of the District and the dismissal of Mr. Frink. The machinery of a town was to be set up and men selected to manage it. In the township, as in the state, there must be an executive. Of whom it should here consist was a question not difficult to decide. In every community, at its starting, certain men are nominated as it were by intuition. All eyes are fixed on them because all see that they are best fitted for doing the thing that is to be done. They are born leaders. When any public duty of moment is to be performed they are immediately pushed to the front. Hence, in the organization of the District and the administration of its various affairs, certain names were always prominent. Unfortunately the records of the District from 1749 to 1763 were destroyed in the fire which consumed the house of John Caldwell, Esq., the town-clerk. In the records commencing at the latter date, the name of John Caldwell still appears as town-clerk, often, also,

as moderator of town-meetings, and sometimes as chairman of the board of selectmen. He may be judged to have been, in local affairs, the leading citizen. Soon there came to be associated with him Deacon John Mason, Nathan Sparhawk, Asa Hapgood, and Deacon Andrew Parker. The last named came from Lexington, and possessed many of the traits exhibited by his blood-relation of Revolutionary fame, Capt. John Parker, and also the late distinguished reformer and preacher, Theodore Parker. Under the management of these men, with the industrious co-operation of their constituents, the District advanced rapidly in population and prosperity. Forests were felled, roads were opened, streams were spanned by bridges, saw-mills turned out lumber, houses went up, harvests ripened, and, on every hand, were signs of thrift which made all hearts glad. Each year the District was re-enforced by immigrations. Those who came were strong men, the greater part in the prime of manhood, full of grit, willing to endure hardness, and bent on making cheerful homes for themselves where land was cheaper and more productive than in the towns they had left. These additions kept things lively. There was exhilaration in every step of progress towards comfort; in every house-raising and house-warming; in the sight of every new field ploughed and planted; of every fleece carded, spun, and woven; and of every addition to herd or flock.

Amongst those who came about the middle of the last century, and who were important acces-

sions, were Benjamin Jenkins, with three adult sons, from Barnstable County; Seth Perry from Martha's Vineyard; William Buckminster from Framingham; Launcelot Oliver from Georgetown; William Robinson from Newton. There were also here, at this period, two brothers Bullard and two brothers Bent. Of the latter, one was a magistrate, town-clerk, and town-treasurer.

Of the family of Mr. Seth Perry, from whom descended the late Marshall S. Perry, M.D., of Boston, a correspondent furnishes to me a touching and romantic incident, which I cannot relate so well as in her own words: "About the year 1750, a man by the name of Perry, young, ambitious, and desiring an inland home, left Martha's Vineyard, and after long and patient search decided upon a tract of land in the westerly part of what is now called Barre. Hills on the north and west sheltered the little spot he selected for a home. After building a primitive house and barn, and clearing and planting a portion of the land, he left all and went back to 'the Cape' for the promised wife. Meantime, the prospective wife had made ready every thing which the domestic wheel and loom could produce, from damask table-linen to meal-bags. Even the horse, a part of her outfit, was in the stable, and the saddle-bags were in readiness for the expected journey. They were married, and, with all their worldly goods packed upon their two horses, they started on their pilgrimage, and in due time safely arrived at their new home.

"At the end of ten years of successful farm-life, and having been blessed with five children, the young parents' hearts yearned for a sight of the old friends by the sea and for a sniff of the salt breeze. Finding competent persons to take care of their treasures, they started, one clear June morning, and after five days' ride were again within sound of the surging ocean, and soon the dear familiar voices welcomed them. Before the visit was over, the husband fell sick of fever, and, after three weeks of suffering, died. Hearts were as tender and love was as true then as now. The strong, brave widow must bury her dead, and must go back to her children. She took a last and only look at the grave of her early hopes, neatly folded her husband's scanty wardrobe, fastened it to his saddle, and started on her lonely journey, the faithful horse, with empty saddle, keeping her company, unled. Can greater heroism be imagined?

"No word could be sent to the waiting hearts at home, and the prolonged absence of the parents was a source of deep anxiety. Night after night the little children would go to the top of the hill and watch for their coming until, with the sinking sun, the tender voice of the housekeeper called them, and, gathering them inside the house, drew in the latch-string for the night. At last, a large company was seen on a distant hill; for a neighbor from each house for miles had joined the lone woman on her way to her home, divining all too well the sorrow that had befallen her. The empty saddle needed no interpreter. It was thus

that this woman 'gained her residence' in Barre. After a busy and useful life, she left us at the age of ninety-one years!"

I may add, that this heroic woman was mother of the wife of our former deacon Moses Holden; that wife, whom everybody loved in her lifetime, and whose memory is green and fragrant still. Let me also observe, that whoever knew Dr. Perry intimately will trace a close resemblance between traits of his character and those here exhibited in his paternal grandmother.

The Jenkins family, before mentioned, was large and influential. The first of the name had three sons, Benjamin, Jr., Southworth, and Timothy. The father came first, and then returned to bring the others. He purchased of Nathaniel Jennison about three hundred acres of land in the western part of the District, where he lived, and where, at fourscore years of age, he died; having first divided the estate into three equal farms, constructed commodious buildings, and settled his three sons, who all lived, died and were buried on the paternal acres. Benjamin, Jr., the "old squire," was a man of strong and vigorous understanding, quite distinguished as a magistrate, and left, it is said, the best farm and farm-buildings in western Worcester. Southworth, a name traceable to the "old comers" of Plymouth Colony, left six sons whose united height was thirty-six feet seven inches. One of these became a clergyman of eminence, and was settled first at Greenfield, then at

Portland, Maine, the honored father of the Rev. John L. Jenkins, now a highly respected minister of Amherst. Timothy married a sister of Seth Perry, whose brief career has been noticed, and had nine children. Of one of these, bearing his name, I shall speak farther on.

During the period we are now reviewing, a new minister was chosen. The dismissal of the Rev. Mr. Frink had been advised by a mutual council, June 18, 1766. On the 16th of July the qualified voters, assembled by warrant in town meeting, formally accepted the "Result." On the 9th day of September a town meeting was called to take measures for securing a successor; and "Deacon John Mason, Jonathan Fletcher, and Ezra Jones were appointed a committee to engage candidates." The pulpit was supplied by one and another for about the space of a year, when the choice fell, with great unanimity, on Mr. Josiah Dana, of Pomfret, Ct. Mr. Dana was a graduate of Harvard University of the class of 1763. His letter of acceptance is dated July 9, 1767, and his ordination took place on the 7th of October following. So much was accomplished for the church. Meanwhile, as before, the schools received their share of attention. Liberal appropriations were made annually for their support. In 1765 the town voted "that school be kept in six places." These were private houses in different neighborhoods. The sums paid to the several masters each year are duly recorded, the largest, £10. 7s. 2d., having been received by Jonas Howe, in 1768.

Passing now into the next period of ten years,—the period of the rise and progress of the American Revolution,—we must trace, as rapidly as possible, the part borne by this town in the great contest.

On the 23d of February, 1773, a town meeting was called “to consider of a Circular Letter from the town of Boston concerning the State and Rights of this Province.” The letter was referred to a committee, consisting of John Caldwell, Esq., Nathan Sparhawk, Ezra Jones, Matthias Stone, and Asa Hapgood, who made the following report:—

“The committee appointed at a meeting in Rutland District, legally assembled on the 23d day of February, A.D. 1773, to consider of the letter from the town of Boston, with their statement of the Rights of the Colonies and the Infringement made upon them, which was publicly read at said meeting, beg leave to report: That, upon a full consideration of the propriety and expediency of the measure, they do recommend to the inhabitants of said District to pass the following Resolves, viz.: 1. Resolved, That the rights of the colonists and of this province in particular as stated by their respectable brethren of the metropolis of this province are agreeable to the real sentiments of the inhabitants of this District, and that it is of the utmost importance that the inhabitants of the Province stand as one man to support and maintain all their just rights and privileges. 2. Resolved, That the inhabitants of this and the other British Provinces have an equal right with the people of Great Britain to enjoy and dispose of their own property, and the same cannot be taken from them but by their own consent. 3. Resolved, That the Parliament of Great Britain have passed several acts in the execution of which American subjects are burdened with unconstitutional taxes. 4. Resolved, That to render the Governor and Judges of the Superior Court of the Province independent of the grants of the General Assembly is an innovation and infraction on the Chartered Rights, as it destroys that check which should remain in the hands of the

people. 5: Resolved, That the thanks of this District be given to the town of Boston for their zeal shown in defence of Charter Rights."

This report was signed by the whole committee, and adopted unanimously March 1, 1773. It was certainly a spirited beginning.

The grave questions then agitating the colony made it important to the District to be represented in the General Court. Its population had more than doubled since its incorporation, and it was therefore entitled to all the rights of a town. Accordingly, in a warrant issued March 15, 1773, the article numbered eight reads: "To see if the District will petition the Great and General Court to be set off as a town, or to act anything relative thereto." The meeting was held in April, when the proposition was adopted unanimously; and John Caldwell, Asa Hapgood, and Nathan Sparhawk were chosen a committee to present the petition. This petition was entered, as appears by the Journal, June 22, 1773, when an order of notice to the adjacent towns was passed. "Thursday, February 10, 1774, William Sever, Esq., brought down the petition of Rutland District." "Read again and ordered, That the prayer be so far granted as that the petitioners have leave to bring in a bill for the purposes mentioned. Sent down for concurrence. Read and concurred." "Wednesday, Feb. 16, 1774. A bill for incorporating Rutland District into a town, *by the name of Barre*, read the third time and passed to be engrossed." "Wednesday, Feb. 23, 1774.

Upon a motion, *ordered*, that the Secretary lay on the table the bill for erecting Rutland District into a town. The Secretary laid the same on the table accordingly."

Here the matter abruptly drops. Why, after the bill had passed to be engrossed, it was recalled and laid upon the table, does not appear; but it is conjectured that the reason lay in the *name* proposed to be given; and that it came to the knowledge of those entrusted with the bill that Governor Hutchinson would not give his assent to it unless the name were changed.

On the last Wednesday of May following, the legislature met and organized the government for the year by the usual election of councillors. On the next Saturday it was unexpectedly prorogued, to meet, after ten days, at Salem. The second day of the session bears this record: "June 8, 1774. A bill to incorporate Rutland District into a town. Read the first and second time. Ordered, that the bill be read again to-morrow at ten o'clock." "June 9. Read the third time, and passed to be engrossed." "June 14. An engrossed bill for incorporating Rutland District into a town. Read, and passed to be enacted." On the 17th the famous message of Governor Gage dissolving the General Court was read from the steps of the Court House, the Secretary being refused admission; but before the message was sent, we have the authority of the "Massachusetts Spy" of that week for saying that several acts, and amongst them that for

the erection of Rutland District into a town, passed the Council and were consented to by the Governor. So that there can be no doubt that this is our legal birthday.

The following is the act of incorporation:—

“An act for incorporating a tract of land in the county of Worcester by the name of Rutland District into a town by the name of HUTCHINSON.

“Whereas, the north-westerly part of the township of Rutland, in the county of Worcester, at the session of the General Court held on the 28th day of March, 1753, was incorporated into a district by the name of Rutland District, and invested with all the powers and privileges that towns in this province do or may enjoy, that of sending a representative to the General Court only excepted; and whereas the said District, which is of the contents of six miles square, is now completely filled with inhabitants, who have made it appear to this court that it is very inconvenient for them to join with the town of Rutland and the District of Oakham and Hubbardston in the choice of Representatives, as by law they are now obliged, by reason of their great distance from the place of election, they living many of them more than sixteen miles therefrom. Be it therefore enacted by the Governor, Council, and House of Representatives, that the said Rutland District be and hereby is incorporated into a town by the name of Hutchinson, and that the inhabitants thereof be and hereby are invested with all the powers, privileges, and immunities that the inhabitants of towns in this Province do or ought to enjoy.

“And be it further enacted, that all the several District officers in said District that have been chosen into and have actually been legally in office in said District until the passing of this Act, shall be and hereby are empowered to continue to exercise all the powers in the several offices in said town that they might by law exercise in said District if this law had not been made, until new officers may be chosen in said town in the month of March next, when the selectmen shall call a meeting for the choice of all town

officers in all respects as they might have called a meeting of this said District if this act had not been passed.

“Passed to be enacted at Salem, June 14, 1774.

“Consented to by the Governor, June 17, 1774.”

Between the action of the legislature in February and that in June, Hutchinson had been succeeded in office by Gage, who, it is believed, caused the name of his predecessor to be inserted in the bill instead of BARRE. How much honor accrued to his distinguished friend by this change we shall soon see.

Pending this petition, what stirring events had transpired! The tea had been emptied into the Bay. The Port bill had been passed, and with it the bill abolishing town meetings “except for the choice of town-officers or on the special permission of the governor.” Gage had landed at Long Wharf, amidst salutes from ships and batteries, to take the place of Hutchinson, who had embarked for England. Boston harbor had been blockaded. The “King’s Own” and “The Forty-third” had encamped on Boston Common. “The solemn league and covenant” had been agreed upon. And, last of all, on the very day when Governor Gage gave his consent to our act of incorporation, the legislature at Salem had adopted the motion of Samuel Adams for THE CALL OF A NATIONAL CONGRESS TO MEET AT PHILADELPHIA ON THE FIRST DAY OF SEPTEMBER FOLLOWING, — the most pregnant event of all.

Thus it is seen that we came into existence as a town amid the birth-throes of the Revolution, in the

last day of the existence of a House of Representatives under the Provincial Charter. Since the day-spring of History, when has there been a more momentous epoch? As Mr. Webster said, in one of his memorable orations, the election of delegates under the resolution of Adams, and the proclamation which dissolved the General Court at Salem, "terminated for ever the actual exercise of the political power of England in or over Massachusetts."

The interest in passing events at this time became all-absorbing. Not confined to the metropolis and its vicinity, it extended to the far-away towns and settlements of the Province, where what was done in Faneuil Hall was heartily indorsed and applauded. Eagerly the people waited for news by each opportunity from Boston and London. At the fireside, when at night the pine-knot had been lighted for a candle, the father related to his listening household each new step in the exciting and ominous controversy; and in the daytime, when he could snatch a few hours from the labor of the farm, he mounted his horse and rode to the village for consultation with others gathered there, or to be fired up by the appeals and denunciations of some citizen more "tonguey" than the rest on the momentous theme. The tavern was their place of resort; and there, as the foaming mug went round from hand to hand, and faces grew ruby under the dispensation, the love of Liberty, kindled into an intense passion and resolves to maintain it or die, came solid as cannon-balls from their united and invincible will.

All public proceedings soon became as well known at Gates's tavern as in King Street. Caldwell, Mason, Sparhawk, Hapgood, Buckminster, Parker, and many others, fully understood their portentous significance, and the whole population responded in burning words to the suggestions and appeals of their brethren in Boston.

The District did not assume its functions as a town until the January following its incorporation. But in the August previous it voted, to "pay the town's proportion for support of Congress to be holden at Philadelphia;" and, also, chose Asa Hapgood, Nathan Sparhawk, Andrew Parker, John Mason, and Peter Fessenden, the "Committee of Safety." And on the 12th of September, eight days before the assembling of Congress, a movement was made for reorganizing the militia under the following preamble and vote: —

"Whereas, the state of our publick affairs in this province at the present day is very alarming, and in consequence hereof the militia officers have resigned their respective posts, thereby throwing the militia of the town, as it were, into a state of nature: Whereas, we being exposed to be called upon by our brethren in the metropolis of this Province for our attendance, we judge it Highly necessary that some method be prescribed immediately for the regulation of the militia; and Whereas, it is recommended by the Committee of Correspondence for the county of Worcester that every town in this county, under the situation, should immediately meet and unanimously choose officers to lead them wherever they may be called until the government shall be brought under a proper Regulation, these are, therefore, to desire the Inhabitants of Rutland District to meet at the meeting-house in said District on Monday, the twelfth day of September current, at one of the clock in the afternoon, for that purpose; and it is earnestly recommended by the selectmen of said District and said

committee that the Inhabitants of said District would unanimously meet at the hour above mentioned, inasmuch as a former meeting stands adjourned to the twelfth day of September, and there will matters of importance be brought under consideration.

ASA HAPGOOD,	}	<i>Committee of Correspondence for Rutland District.</i>
NATHAN SPARHAWK,		
JOHN MASON,		
ANDREW PARKER,		
ASA HAPGOOD,	}	<i>Selectmen of Rutland Dis- trict.</i>
NATHAN SPARHAWK,		
EZRA JONES,		

“RUTLAND, September 12, 1774.”

“The District met at time and place, and, after solemn prayer to God, the following votes were passed: 1. To form into two companies as usual. 2. Voted to the company I. of this District as follows, viz.: Captain, Ezra Jones; Lieut., Nathan Sparhawk; Lieut., Andrew Parker; Ensign, Benjamin Nye. Company II. in said District, Captain, William Buckminster; Lieut., Josiah Holden; Lieut., William Henry; and Ensign, James Black.

“And that, they will obey them till further orders.

“Attest, NATHAN SPARHAWK, *Town Clerk.*”

One article of a warrant dated February 24, 1775, was, “To see what sum or sums the town will grant to the MINUTE-MEN in said town for their encouragement, or to act any thing relative thereto.” “March 7th. A committee was chosen to confer with the Minute company, and the meeting was adjourned to the fourteenth.” “14th. The committee appointed to confer with the Minute company report as follows: “That it is reasonable the captain should have five shillings for each half day that the said company shall be by the town appointed to be under arms, and that the two lieutenants shall have four shillings

each, and sergeants two shillings each, and the privates one shilling and sixpence each for each half day as aforesaid; and that they shall be paid for four half days previous to the above date. And, furthermore, said company shall not exceed fifty men, including officers; that they shall attend to discipline two half days in each month during the term of eight months, unless it shall be thought by the said town hereafter to be unnecessary; and if the company shall be called by the Committee of Safety of the Province to march to any part of the Province within the term above-mentioned, that each private shall receive as a bounty out of the town treasury the sum of six shillings upon their marching.

“And furthermore, in case said company shall be called to march as above-mentioned, then their pay above-mentioned to cease as to the town.”

This is the meagre account which our records furnish of the “Minute-men.” It is enough, however, to show that they were not that undisciplined mob of soldiers they have sometimes been represented.

The first legal meeting of the town of Hutchinson was held January 10, 1778, when it was voted, “to accept the Continental Congress Resolves in full;” and John Mason was chosen delegate to the Provincial Congress at Cambridge. A committee was also appointed to prepare Instructions to the Delegate and report at an adjourned meeting. The committee, on the day to which the meeting stood adjourned, reported Instructions as follows:—

"TO DEACON JOHN MASON, OF HUTCHINSON.

"Sir, — You being constituted by the Inhabitants of said Hutchinson legally assembled to act for and in behalf of said town in Provincial Congress to be holden at Cambridge the first day of February next ensuing, — and we, on intimation that it was the opinion of the former Provincial Body in general and your desire in particular (being now elected again as a member of said Body) that we your constituents afford you some particular Instructions in this difficult and troublesome day, in which is needed the greatest wisdom and most profound knowledge in matters of a politick nature — We therefore, in a united manner, filled with the deepest concern for the public Weal, and our fears being much alarmed by the oppressive and arbitrary measures concerted and really in Execution upon us by the British Parliament, think it our duty to instruct you in every consistent way in our Rights by compact to stand for and vindicate the same in a firm, steady, and uniform manner. And secondly and particularly, as Civil Government at this present juncture seems to be a point that labors in the minds of the inhabitants of this Province in general — whether to assume it or not — every circumstance considered, We your constituents having deliberately weighed the matter in our minds, and finding, upon the most mature consideration, that it will be attended with danger to assume civil government at the present day (unless there is something of more importance turns up to view than what comes within the reach of our comprehension at this time). Union hath been looked upon as our Life under God, and if so, when broken, destruction ensues. And as the Continental Congress hath advised to the suspension of civil government in this Colony upon their Deliberations upon the state of the colonies, we mean to coincide with their determination in general and in this matter in particular — unless sad necessity should oblige you to do it [otherwise?]

"We leave it, sir, with you, in connection with the Honorable Provincial Body, to judge and determine as to what may turn up to view during your session that doth not come within our comprehension at this time.

Signed, "JOHN CALDWELL, Chairman,

In behalf of the Committee.

"HUTCHINSON, January 23, 1775."

Evidently John Caldwell, Esq., found the business of inditing Instructions not very easy. "He draweth out the thread of his verbosity finer than the staple of his argument." But Deacon Mason put the Instructions in his pocket, went to the Congress, and voted straight, as a true patriot, every time.

This was the Year of years! The minute-men were soon needed. The bugle-blast of the Revolution sounded from Lexington and Concord, and reverberated amongst these hills. It was a summons to arms. The men were ready, and, on the "minute," obeyed; being led by their brother-farmer, the cool, brave Buckminster. Is there pluck in these tillers of the soil? Will they go to the front without flinching? We shall see. Trained to the use of a fire-arm from the hour when they were big enough to lift it and rest it on a stump or in the crotch of a tree, it was to them a plaything. It had been aimed hitherto at destructive birds and dangerous animals. It will now be pointed, with as good a will and as steady an aim, at any red-coat who comes within its range. The day which is to try them is at hand. The 19th of April has already scored itself in the calendar of days immortal. Another of equal significance and sublimity is shortly to be registered. In a little less than two months a hill in Charlestown, undistinguished except by its natural features from others in and around Boston, suddenly blazes into everlasting renown. Lexington received the first bloody shot of the usurping foe; Concord resisted, and turned him back with dauntless

bravery; but Bunker Hill fought the first Great Battle, and in smoke and dust and gore covered itself with unfading glory. And where were our minute-men on that day of victorious defeat? Loitering and straggling on the road between Barre and Cambridge? Munching their rations as they halted to rest under the trees of Waltham and Watertown? No, no! They were there where Patriotism demanded their valor and their blood. They were on that perilous field, in the midst of that thunder-storm of Liberty which has cleared the air for a century and the echoes of which are still shaking the nations. They had been attached to Colonel Brewer's regiment, of which their gallant neighbor, immediately upon joining it, had been appointed lieutenant-colonel. The command of the company devolved on their townsman, John Black, whilst Benjamin Gates was its lieutenant, and John Patrick its ensign. To have been thus represented in that grand and awful moment of American history, when the patriots "crossed the bridge and burnt it behind them," is martial honor enough for our town if she had achieved no other.

Our principal hero of that day deserves a more particular, though it be a very brief, notice.

Colonel William Buckminster was born in Framingham in 1736. He was a brother of the Rev. Joseph Buckminster, of Rutland, who was the father of the Rev. Joseph Buckminster, D.D., of Portsmouth, N. H., and grandfather of the Rev. Joseph S. Buckminster,

the celebrated minister, in the early part of this century, of Brattle Street church, Boston.

At the age of twenty-one years, William Buckminster removed to this place and purchased a farm. Of recognized character and abilities, he soon became a leading and influential citizen. When the troubles with the mother-country began, he was at once "zealously affected;" and his earnestness continued without abatement till the final triumph of our arms. He was active in raising and equipping the company of "Minute men" which he commanded. Mr. Frothingham, in his careful "History of the Siege of Boston," bears this testimony to him: "Lieut.-Col. Buckminster acquired much reputation for bravery and prudence in the battle. Just before the retreat, he received a dangerous wound from a musket-ball entering his right shoulder and coming out in the middle of his back. This made him a cripple during life. He was much respected for his sterling integrity, patriotism, and goodness of heart." Bancroft speaks of the men furnished from Brewer's regiment who "hastened to the aid of Prescott," "and with them the prudent and fearless William Buckminster, of Barre, their lieutenant-colonel.

His wound disabled him for further service in the war, though his name was continued on the army-list till its close. He returned to his farm, and by his word and spirit inspired his townsmen with courage and zeal to do their full part in the long and severe contest. He was universally respected while he lived;

and in the graveyard where his body was interred is a monument with this inscription:—

“SACRED TO THE MEMORY OF
COL. WILLIAM BUCKMINSTER,
AN INDUSTRIOUS FARMER,
A USEFUL CITIZEN,
AN HONEST MAN,
A SINCERE CHRISTIAN,
A BRAVE OFFICER,
AND A FRIEND TO HIS COUNTRY,
IN WHOSE CAUSE HE COURAGEOUSLY FOUGHT
AND WAS DANGEROUSLY WOUNDED AT
THE BATTLE OF BUNKER HILL.
HE WAS BORN DEC. 15, 1736,
DIED JUNE 22, 1786.”

It would be a grateful task to set forth in its various detail the part borne by our town—the men enlisted, the money appropriated, the resolutions adopted, the sacrifices made, the lives given up in camp and on battle-fields—during the War of Independence. I should love to recall the memory and the merits of that ardent patriot, John Gorham, who served under General Lafayette; of William Henry, a daring but kindly officer, as careful of his command in the camp as he was rigorous in the field; of Peter Fessenden, the good soldier and noted wit; of the younger Dan Hawes, still remembered for his eminently Christian character, who gave the freshness of his youth to the cause of his country; of the Holdens, and Rices, and Nyes, and Bacons, and scores besides, whose descendants justly glory in the honorable part they bore in the struggles of the Revolution.

But this belongs rather to a history of the town

than to a commemorative discourse. And I shall content myself with noticing only one other of our soldiers, who was also an eminent citizen. Many here will remember the stalwart form and dignified bearing of General Samuel Lee. Born in this town in the year 1767, he enlisted as a soldier in the army in 1780, being but thirteen years old, though of physical proportions far beyond his years. Joining the army at West Point about the time of Arnold's treason, he was transferred to a flying regiment under Col. Alexander Scammell in New Jersey, and took part in a severe engagement, in which one of his townsmen, Silas Smith, fell by his side. He was engaged in many actions, Yorktown being the most important, and was honorably discharged at the end of the war. Returning home, he developed superior qualities of mind, and soon acquired such an education as made him a popular teacher of the common schools and an efficient town-officer. In the militia he rose rapidly till he became a brigadier-general. For many years he served with fidelity on the school-committee. In five legislatures he was a representative. He was also a State senator, and at two successive elections one of the presidential electors for the Commonwealth. A man of unquestioned integrity and public spirit, of sound judgment and manly presence, he was one of the most honored fathers of the town. He died Oct. 17, 1839, aged 72 years.

"To Freedom's cause his ardent youth was given,
His riper age to rural cares and Heaven."

Leaving now the disturbances, conflicts, and sacrifices of the war, we will take up again the thread of our municipal history. "Let us have peace!"

Our town has been bearing, since its full incorporation, June 17, 1774, the name of HUTCHINSON. The public course of Governor Hutchinson had made it an odious name to all earnest patriots. Our people could not patiently endure to date their letters, or subscribe their names, or anywhere report themselves, as belonging to Hutchinson. It seemed ignominious; and after bearing the reproach as long as they could, they resolved to take the necessary steps to wipe it out. For this purpose a town meeting was called and a petition to the legislature was adopted. The phraseology of the petition is sufficiently emphatic to express the feeling of the people. It was probably the joint production of Mason and Parker. It is as follows: —

"To the General Assembly of the Colony of Massachusetts Bay, now sitting at Watertown.

"GENTLEMEN, — We your humble petitioners beg leave humbly to show that, whereas the inhabitants of a certain tract of land or plantation lying in the county of Worcester, formerly known by the name of Rutland District, being desirous of a new incorporation, did, in the year 1773, petition the General Assembly of this Colony for to be set off as a town, and to have the connection with Rutland cease; and we so far succeeded in our attempt as to obtain the approbation and concurrence of both houses; but the matter was non-concurred by Governor Hutchinson, who was then in the chair, unless he could have the privilege of filling the blank; but the House not willing to give up what they viewed as their right, the matter was not completed till Mr. Gage took the

chair, who very soon after gave us a specimen of what he was, or intended to be, to the Colony, by filling up the blank with that obnoxious name HUTCHINSON, that well-known enemy of the natural and stipulated rights of America, which *gave us a very disagreeable sensation of mind*, not being able to speak of the town in which we lived but our thoughts were necessarily turned upon that ignominious enemy of mankind, and in a measure filled with shame to tell where we live when requested. Therefore, we, your humble petitioners, on the seventeenth of January last, at a town meeting notified for the purpose of taking the mind of the inhabitants of our town, passed the following votes, viz. : Voted unanimously, To petition the General Assembly of this Colony to take off and cancel that obnoxious name Hutchinson. 2. Voted unanimously, That it would give content to the inhabitants of this town to be incorporated by the name of that ever-memorable friend to the rights and liberties of America, Wilkes. We, your humble petitioners, wishing success to the American cause, expecting our petition to be granted which we in duty are bound shall ever pray.

(Signed)

JOHN MASON,	} <i>Committee in behalf of the Town.</i>
NATHAN SPARHAWK,	
PETER FESSENDEN,	
ANDREW PARKER,	

"HUTCHINSON, 5th February, 1776."

John Mason was the representative of the town that year. The petition took the usual course; and on the seventh of November—four months and three days after the Declaration of Independence—an Act was passed entitled: "An Act for Discontinuing the name of a Town in the County of Worcester, lately incorporated by the name of Hutchinson, and calling the same Barre." With the foregoing title, the Act runs as follows:—

“Whereas, the inhabitants of the town of Hutchinson have, by their petition, represented to this Court, that, in June, 1774, when the said town was incorporated, General Gage, the then governor, gave it the name of Hutchinson, in honor to, and to perpetuate the memory of, Thomas Hutchinson, his immediate predecessor in the chair of government, whom they justly style the well-known enemy of the natural and stipulated rights of America; and that, at a town meeting notified for that purpose, they voted unanimously to petition, and accordingly have petitioned, the General Court, that the name of the said town might be altered, and that it might no longer bear the disgraceful name of Hutchinson;

“And whereas, there is a moral fitness that traitors and parricides — especially such as have remarkably distinguished themselves in that odious character, and have long labored to deprive their native country of its most valuable rights and privileges, and to destroy every constitutional guard against the evils of an all-enslaving despotism — should be held up to public view in their true characters, to be execrated by mankind; and that there should remain no other memorials of them than such as will transmit their names with infamy to posterity;

• “And whereas, the said Thomas Hutchinson, contrary to every obligation of duty and gratitude to this his native country, which raised him from private life to the highest and most lucrative offices in the government, has acted towards her the part of a traitor and parricide, as above described, which has been clearly manifested to the world by his letters lately published; and, by his having thus acted, it has become fit and just that every honorable memorial of him should be obliterated and cease;

“Therefore, be it enacted by the Council and House of Representatives of the State of Massachusetts Bay, in General Court assembled, and by the authority of the same, that the land lying in the county of Worcester, formerly called Rutland District, and in June, 1774, incorporated into a town by the name of Hutchinson, shall no longer bear that name, but henceforth shall be called and known by the name of Barre, the aforesaid incorporating act notwithstanding; and all officers in the said town shall hold and exercise their offices respectively in the same manner as

they would have done had not the name of the said town been altered.

(Signed) "S. DALTON, *Speaker, pro tem.*

(Also signed by the Council.)

"Nov. 7, 1776."

The petitioners, it will have been seen, suggested the name of Wilkes. John Wilkes, whom they proposed to honor, was an English liberal and agitator who espoused our cause zealously, and at that time was much applauded by the patriots. He was a radical of a daring spirit, with vigorous powers of mind, which he employed in the interest of the people against privilege. But he was turbulent and indiscreet; was expelled from Parliament; and upon a second and third election was refused a seat, but was at last admitted to the same Parliament of which Colonel Barre was a member. In compliment to both these friends of America, one of the towns of Pennsylvania took the name of Wilkes-Barre. Wilkes was a man of immense popularity, but was more a demagogue than statesman; and of his personal character no word of commendation can be spoken. Let us rejoice, then, that the "Great and General Court" did not put upon us the name of Wilkes, when it took away the reproach of being called Hutchinson. At whose instance the name of Barre was given to the town is not known. In the Act, as in that incorporating Hutchinson, the place for the name was left blank, and was filled in the council-chamber before receiving the approval of the Executive.

Between the petition and the passage of the Act,

to wit, on the 10th of June, 1776, in town meeting, the following glorious vote was passed: —

“Voted, To ABIDE BY THE CONTINENTAL CONGRESS IF THEY SHOULD DECLARE US AN INDEPENDENT STATE, AND THAT WE WILL DEFEND THE SAME WITH OUR LIVES AND FORTUNES.”

And in less than a month the DECLARATION was made!

In October of that year, wearied with the protracted struggle which was draining their resources and making fresh demands for men difficult to meet, several of the prominent citizens, in apparent contravention of the vote so recently passed, drew upon themselves great displeasure by signing a call for a town meeting “to consider Lord Howe’s Hand Bill and Declaration, as it appears to us, by said declaration, that it contains as much as that all the acts that we complain of should be revised; and if that may be depended upon, that they will be repealed, and our rights and privileges established to us, we take it that is all the Congress prayed for in their petitions; and as all proposals must begin somewhere, we think it is time to know whether the people of this town mean to fight Great Britain only for independency, and if not, that their minds may be known thereon.” This was the language of accommodation. It was the expression of a lingering love for the old government and a painful weariness of war. This feeling was shared, it is well known, by large numbers in several of the States. Fortunately, it did not control the action of any. But it ought not to be regarded as impeaching

either the honor or the patriotism of those in whom it appeared. In this town, it was met with decided opposition. A warrant was issued as requested, but at the meeting pursuant, it was "voted, *not to act upon the warrant.*" This vote, undoubtedly, meant not only opposition but indignation; and upon its adoption so true a man as John Black, who led the Barre minute-men at Bunker Hill only a year before, on the January ensuing was summarily dropped from all town offices. John Caldwell, Esq., was visited with a similar fate; and even William Buckminster, still feeble from his severe wound, scarcely escaped it. The town was right. The time for accommodation had gone by. But these good and true men thought, or hoped, differently; and, in consequence, suffered the loss, for a while, of the good opinion of their townsmen. John Caldwell was censured more and suffered longer than the rest; and it is not unlikely that his impatience at the rejection of his counsels gave some occasion for suspecting his patriotism. The other signers very soon began to participate again in public affairs with the entire confidence and respect of the people of the town; and after a few years he himself was restored to political favor and office.

In the same month of October the town voted "to authorize the present House of Representatives to frame a Constitution of government for the State." But when the constitution had been framed, and the vote was taken on its acceptance eighteen months

later, April 27, 1778, the town, acting with a great majority of the people of the State, rejected it. Again, in April, 1779, it was voted by the legislature to call a convention of delegates of the towns to meet at Cambridge on the first of September following, for the express purpose of framing a form of government. The convention was held. It was an able and dignified body. Many of the most distinguished men of the State were members; among them James Bowdoin, John Adams, John Lowell, Theophilus Parsons, James Sullivan, to name no more. In this important convention, Barre was represented by those clear-sighted and trusty men, always foremost when any grave public service was to be rendered, John Mason, Esq., Lieut. Andrew Parker, and Lieut. Asa Hapgood. A frame of government was agreed upon by the convention and proposed to the people. It was discussed freely, chapter by chapter, in every town of the State, so attentive were the people to all things connected with their rights and liberties. In this town it was carefully examined, and, as it failed to give entire satisfaction, a committee of seven was appointed to report amendments at an adjourned meeting of the convention. This committee consisted of the Rev. Josiah Dana, Ebenezer Rice, Esq., John Caldwell, Esq. (risen again), Benjamin Lee, Lieut. Andrew Parker, John Mason, Esq., and Lieut. Corlis Hinds (a new name). The Rev. Mr. Dana, Chairman, reported amendments, some of which would hardly find supporters in Barre to-day. (1) "That

no person shall be eligible to office either as governor, lieutenant-governor, councillor, senator, or representative, unless he declare himself to be of *the Protestant religion.*" (2) "That no person shall be eligible to any office in the legislature who does not contribute to the support of the civil government." (3) "That the governor, lieutenant-governor, senators, councillors, or representatives, ought not to serve more than four years out of seven." (4) "That no person shall have a seat in Congress and the State legislature at the same time." (5) "A particular day should be appointed for choice of Representatives." (6) "Each town to nominate one Justice of the Peace." These proposed amendments were referred, no doubt, to the appropriate committee; and that was the last that was heard of them. A Constitution, in a new draught, was shortly submitted to the people, and their votes for or against it were directed to be taken the first Wednesday in June, 1780; and at that date it appeared that more than two-thirds of the votes were in its favor.

Not long after the adoption of the Constitution, to wit, May 1, 1781, arose the famous "Barre Slave Case," a detailed account of which, from the learned and accurate pen of Professor Emory Washburn, was published a few years ago in "Proceedings of the Massachusetts Historical Society." The case was first tried before the Court of Common Pleas at Worcester, and afterwards, on appeal, before the Supreme Court. There were, in fact, two cases; one

of Quork Walker *v.* Nathaniel Jennison, who claimed to be his owner, declaring "that at the time of suing out the writ, and long before, and ever since, the said Quork was the proper negro slave of the said Nathaniel." To which the plaintiff replied, "that he, the said Quork, is a free man, and not the proper slave of the said Nathaniel," and tendered an issue to the jury, which was joined by the defendant. The verdict was for the plaintiff. The other case was an action brought by Jennison against John and Seth Caldwell, alleging that, "on April 2, 1781, at Barre, a certain negro man named Quarco [the same as Quork] was the plaintiff's servant, and was kept, retained, and employed in and about his proper affairs and business; yet, the defendants . . . unlawfully solicited and seduced the said negro man from the business and service of the plaintiff . . . and employed the said negro in their own proper business; and did hinder, prevent, and molest him in claiming and reducing his said servant to his business and service," &c., &c. The trial resulted in a verdict and judgment for the plaintiff. The defendants appealed to September term, 1781, of the Supreme Judicial Court; and upon a trial there were found not guilty, and had judgments for costs against the plaintiff. At this same term of the Court an indictment was found against Jennison for assault on Quock Walker,—"the said Quock did beat, bruise, and evilly entreat, and him the said Quock, without warrant, just cause, or lawful authority, did imprison, during the space of two hours, &c."

This case did not come to trial, as appears by the records, till the April term of 1783, when the question of the right of slavery under the constitution was fully argued, and it was settled for ever that slavery was wholly abolished in this Commonwealth by the Declaration of Rights prefixed to the Constitution of 1780. It was tried before the full bench, Cushing Chief Justice. The minutes of the Chief Justice on this trial have been lately brought to light by Mr. William Cushing Paine, the namesake and great grand-nephew of Chief Justice Cushing. Those of his charge cannot fail to be of an interest at this day corresponding to the great importance of the question involved.

“ Fact proved.

“Justification that Quack is a slave, — and to prove it ’tis said that Quack, when a child about 9 months old, with his father and mother, was sold by bill of sale in 1754, about 29 years ago, to Mr. Caldwell, now deceased; that, when he died, Quack was appraised as part of the personal estate, and set off to the widow in her share of the personal estate; that Mr. Jennison, marrying her, was entitled to Quack as his property; and therefore that he had a right to bring him home when he ran away; and that the defendant only took proper measures for that purpose. And the defendant’s counsel also rely on some former laws of the Province which give countenance to slavery.

“To this it is answered that, if he ever was a slave he was liberated both by his master Caldwell, and by the widow after his death, the first of whom promised and engaged he should be free at 25, the other at 21.

“As to the doctrine of slavery and the right of Christians to hold Africans in perpetual servitude, and sell and treat them as we do our horses and cattle, that (it is true) has been heretofore

countenanced by the Province Laws formerly, but nowhere is it expressly enacted or established. It has been a usage, — a usage which took its origin from the practice of some of the European nations, and the regulations of British government respecting the then colonies, for the benefit of trade and wealth. But whatever sentiments have formerly prevailed in this particular, or slid in upon us by the example of others, a different idea has taken place with the people of America, more favorable to the natural rights of mankind, and to that natural innate desire of Liberty with which Heaven (without regard to color, complexion, or shape of noses) (features) has inspired all the human race. And upon this ground our Constitution of Government, by which the people of this Commonwealth have solemnly bound themselves, sets out with declaring that all men are born free and equal—and that every subject is entitled to liberty, and to have it guarded by the laws, as well as life and property—and, in short, is totally repugnant to the idea of being born slaves. This being the case, I think the idea of slavery is inconsistent with our own conduct and Constitution, and there can be no such thing as perpetual servitude of a rational creature, unless his liberty is forfeited by some criminal conduct or given up by personal consent or contract.

“Verdict, guilty.”

“It can hardly be doubted,” says Chief Justice Gray, “that the case of *Jennison v. Caldwell* is the one to which Chief Justice Parsons, in 1808, referred in these words: “In the first action involving the right of the master, which came before the Supreme Judicial Court, after the establishment of the Constitution, the judges declared that, by virtue of the first article of the Declaration of Rights, slavery in this State was no more.”*

From the adoption of the Constitution to the Treaty of Peace in 1783, the town was busily and anxiously engaged in providing men, clothing, and money for

* See “Proceedings of the Mass. Historical Society from January to June, 1874.” For a full treatment of this whole question, see paper by Professor Washburn in the “Proceedings of the Mass. His. Soc.,” 1855-1858, pp. 191-203.

the prosecution of the war. It was a period of depression and difficulty; and there were diversities of opinion in respect to the matter of equalizing the burdens of the citizens and the pay of their soldiers. But these were happily overcome, and when the day of Peace dawned there was but one mind and one heart in the triumphant acclaim.

The treaty was arranged and provisional articles were signed November 30th, 1782. These articles were brought before Parliament in the January following; but the definitive Treaty was not signed till September 3d, 1783. Meantime, a representative was chosen to the General Court which met in June, and to him the town gave the following pithy instructions:—

“NATHAN SPARHAWK, Esq.

“Sir,—Having made choice of you to represent the town in General Court the year ensuing, we confide in your integrity and good understanding to conduct the public affairs in our behalf in such a manner as to promote the interest and safety of the Commonwealth at large and of this town in particular. It is nevertheless our unalienable right to communicate to you our sentiments when we shall judge it necessary or convenient and to give you our instructions on any special matters, and we expect you will hold yourself bound at all times to attend to and observe them. You will constantly bear it on your mind that this Commonwealth is free, sovereign, and independent, and that it retains every power, jurisdiction, and right which is not by the Confederation or may not hereafter by the people be expressly delegated to the United States in Congress assembled. You will therefore conceive it to be your bounden duty in your legislative capacity to exercise the powers of the Commonwealth vested in you with your utmost wisdom, to guard its rights with all possible vigilance, and take

care that its sovereign jurisdiction be not impaired or unreasonably delegated to other persons beside those in whom the Constitution has vested it, on any pretence whatever. Self-preservation is said to be the first law of nature. It holds good equally with societies and individuals. You will carefully advert to those principles which are essential to the preservation of a free Commonwealth ; in this you will be greatly aided by our excellent frame of government and the Declaration of Rights which we recommend to your frequent perusal. There we find it to be the express sentiment of the body of this people, that the preservation of good government essentially depends upon Piety, religion, and morality ; and that these cannot be generally infused among a community but by the institution of the public worship of God ; that Wisdom and Knowledge as well as Virtue are necessary to the preservation of the Rights and Liberties of the people ; that piety, justice, moderation, temperance, industry, and frugality, are absolutely necessary to preserve the advantages of liberty. These are the principles of our Constitution which it was incumbent on us very particularly to attend to, in our choice of you to represent us ; and we require of you the strict observance of them in the part you shall take in the formation of all laws necessary for the good administration of the affairs of the Commonwealth. We shall always submit cheerfully to laws formed on those principles, and wish for as powerful a system as human wisdom can contrive. At the same time as faithful citizens we must enjoin it upon you to use your utmost influence that the Act of the Commonwealth entitled an Act for the due observance of the Lord's day and other penal laws may be carefully considered, that such of them as are repugnant to the rights and liberties contained in the Constitution may be altered and amended or repealed. Moreover, in the aforesaid Declaration of Rights the impartial interpretation of the law and administration of justice are expressly held to be essential to the preservation of the rights of every individual, his life, liberty, property, and character. You will also take care that the three great powers of government, the Legislative, Executive, and Judicial, be kept distinct, agreeable to the letter of our Constitution and the spirit of our free government. This we more especially remind you of inasmuch as we believe there has been an interference in the exercise of these several powers which leads

to a fatal change of a free commonwealth for tyranny or anarchy and confusion.

"We cannot too warmly express our gratitude to Almighty God who hath smiled on the virtuous struggles of the United States and crowned the conflict with so happy a conclusion. Our Independence is confirmed, — a blessing for which patriots have long toiled and heroes fought and bled. Posterity can never justly charge us with tamely surrendering their rights. We and they shall be free so long as we desire freedom. It will depend upon our virtue.

"But while we contemplate the Treaty in general with pleasure, we cannot help feeling anxious for the event of the fifth article,* which respects those men who fled from their country when its liberties were invaded and took refuge in the dominions of the invader. Congress can only recommend. They will not obtrude citizens in any of the States, much less declared traitors. Agreeable to the Treaty of Peace the town wishes for no recollection of past disputes with Great Britain, no repetition of past injuries,

* "By the fifth article it is agreed that the Congress shall earnestly recommend it to the legislatures of the respective States, to provide for the restitution of all estates, rights and properties which have been confiscated belonging to real British subjects, and also of the estates, rights, and properties of persons resident in districts in the possession of his majesty's arms and who have not borne arms against the said United States; and that persons of any other description shall have free liberty to go to any part or parts of any of the Thirteen United States and therein to remain twelve months unmolested in their endeavors to obtain the restitution of such of their estates, rights and properties as may have been confiscated: and that Congress shall earnestly recommend to the several States a reconsideration and revision of all acts or laws regarding the premises, so as to render the said laws and acts perfectly consistent not only with justice and equity but with that spirit of conciliation which on the return of the blessings of peace should universally prevail. And that Congress shall also recommend to the several States that the estates, rights and properties of such last-mentioned persons shall be restored to them, they refunding to any persons who may be now in possession the *bona fide* price (when any has been given) such persons may have paid on purchasing any of the said lands, rights or properties since the confiscation. And it is agreed that all persons who have any interest in confiscated lands, either by debts, marriage settlements or otherwise, shall meet with no lawful impediment in the prosecution of their just rights."

but, the seeds of discord being excluded, that a beneficial intercourse may be established between the two countries so as to promote and serve to perpetuate peace and harmony, which would be extremely difficult were these persons to reside among us whom this country regards as the occasion of interrupting that intercourse formerly, and the cause of all this suffering; especially as these wretched beings have already begun quarrels with that peace, and those who made it, which terminates a long, bloody, unnatural war. Therefore, in the opinion of this town, the happiness, the liberties, interests, and safety of these States forbid us to suffer persons of the above description to become the subjects of and to reside in this government. It would not only be dangerous but inconsistent with Justice, Policy, our past Laws, the public Faith, and the Principles of a Free and Independent State, to admit them ourselves or have them forced upon us without our consent.

“As every transaction of the respectable body of which you are a part concerns the public at large as well as us particularly, constant and unremitted attention to business is strictly recommended and enjoined upon you.

JOHN WILLIAMS,	} Committee.
ANDREW PARKER,	
BENJAMIN LEE,	

“BARRE, March 26, 1783.”

John Williams is a new name in our annals. He was a popular physician, and married a daughter of Captain Ezra Jones. He removed before the end of the century to Providence, R. I., and thence in 1806 to Cambridgeport, where he is still remembered as an amiable and courteous “gentleman of the old school,” with powdered hair and a *queue*, always dressed in drab-colored clothes, busy in his garden, experimenting and compounding medicines in his chemical laboratory, a constant and devout attendant on the public worship of the Unitarian church, erect and

active at the age of ninety years, an obliging neighbor, and useful citizen.

'Other new names will soon follow. "Your fathers, where are they? and the prophets, do they live for ever?"

During the thirty years preceding peace little or nothing had been done in the way of repairing and preserving the meeting-house, and it was beginning to show signs of decay. The question whether to repair the old or to build a new one, became a matter of general discussion. As the result of the discussion, a committee was appointed by the town, January 3, 1783, to consider the subject. In their report they say: "Taking into consideration the intimations we have of late of a peace which, if we are favored with so great a blessing, will make a very considerable alteration in the circumstances of men and things, we recommend a postponement till September." Nothing more appears to have been done until two years later, when the business was taken up in earnest, and at the same time a considerable addition was made by purchase to the common or meeting-house lot. The committee to whom was entrusted the plans and arrangements for building were Lieut. John Patrick, Deacon Isaac Tobey, a native of Berkley, Capt. Joel Bent, Benjamin Jenkins, Jr., Deacon Andrew Parker, Mr. Francis Nurss, Dr. Ephraim Brooks. It was first decided that "the size of the house should be sixty-eight by fifty-four feet." The committee hit upon a novel way of ascertaining the cost and providing for

it. They estimated the number and value of each stick of timber from bottom to top, the roof, rafters, shingles, boards, and mouldings; and before a blow was struck they sold pews at auction for enough to cover the whole expense. They then allowed each man who had bought a pew to bring into the committee such material as he might, to be used and allowed for at a stipulated rate. This was excellent economy, and gave to every contributor a sense of responsibility in the matter. There were eighty-six pews. The amount realized by their sale was £1184. 6s.

But, after all, there came a hitch. What caused it does not exactly appear; but it is evident that when good progress had been made in collecting the materials some disagreement arose about the pews, and at an adjourned meeting, March 19, 1787, it was voted "to reconsider all former votes and postpone the building a year." Meanwhile the committee was instructed "to get what more was needed, make the best arrangement they can to collect the fifteen per cent forfeited by those who decline to take the pews they had bid off, and build the meeting-house according to their best discretion." No further difficulty occurred. When the house was ready to be raised, May 12, 1788, the town voted, "That the committee make suitable provisions as to victuals and Drink for the raising of the new meeting-house. Drink only for spectators!" It was probably not considered safe for those engaged in the complicated and hazard-

ous business of lifting up the heavy framework and putting the numerous pieces in the mortises, which required a steady head and steady legs, to taste the liquor, at least till the last pin had been driven, and the rounds of cheers from the spectators had greeted the ears of the workmen and rung through the village. A raising in those days of even a dwelling-house or barn was an important affair, and drew together not only the residents of the neighborhood but persons from all parts of the town. The concourse was often large. When they were assembled, and the workmen were at their posts, at a signal all uncovered; and the minister, standing on the foundation, lifted up his voice in prayer, praying that the work in hand might be carried forward without accident; that the building might be completed to the satisfaction of the owner; that it might be saved from the ravages of fire; and (if a dwelling-house) that it might long be an abode of hospitality, love, and piety. My own recollection recalls such prayers. After the prayer, the toddy was passed round among the thirsty spectators!

Nothing more is related of this undertaking until October of the next year, when there was an article in the warrant for a town meeting, "to see if the town will meet for the public worship of God for the time to come in the new meeting-house." At the meeting which followed, it was voted, "To meet the Sunday after next, it being the seventh day of November, 1790, for the public worship of God in the new

meeting-house, for the time to come." It was also voted, "To choose a committee to settle with the town-committee for building, to report at an adjourned meeting." At the adjournment, they reported the cost of the meeting-house to be . £1201 1 6
 Due from individuals for pews . . . 29 12 7½

£1230 14 1½

Amount received for sale of pews in
 notes

1182 18 6

£47 15 7½

The old meeting-house sold for . .

37 14 2

Balance £10 1 5½

The committee also reported that the building committee "deserve the thanks of the town for their faithfulness in executing of their trust." And the "Thanks were voted."

It is worthy of notice that the town would not agree to go into their new house for worship till all accounts were made up and debts discharged. If any remained, as it appears, from a report of the committee two years later, a few did, they were very small. That excellent report is worth preserving. It is as follows:—

"TO THE INHABITANTS OF THE TOWN OF BARRE, IN TOWN MEETING
 ASSEMBLED.

"Gentlemen,—We, your committee for building the new meeting-house, ask leave to report, viz: We have made a final settlement with every man who worked at said House or was any way concerned in finding provisions or by boarding workmen, or any other way concerned in said work being performed, and we find there is yet due to Capt. Joel Bent One pound Four shillings £1. 4.

And we find that on settlement with Mr. Samuel Low there is yet due to him his pay for three days work which through mistake was not allowed to William Forbes which is O. 12.
 Furthermore, there is yet due to your committee for their trouble in performing a number of small and troublesome matters which they have now completed by settling with every man, and the said committee think they ought to receive for their above-mentioned trouble six shillings each which is One Pound, ten Shillings . £1. 10.

JOHN BLACK,	} Committee.
JOHN PATRICK,	
BENJ. JENKINS,	
JOEL BENT,	

"SEPT. 3, 1792."

Not far from the meeting-house and in every remote neighborhood was a burying-ground; and whenever a death occurred the remains were borne on a bier to their final resting-place.* Often the distance was long and the service of the bearers wearisome. For greater ease and convenience, the town voted, March, 1789, "to procure a carriage to carry the corpse from any distressed house to the burying-ground."

As far as the inference may be drawn from the entries in the Records, the church, during this period of its history, had a good degree of prosperity and peace. One case of church discipline only, growing out of the alleged complicity of a member in Shay's rebellion, occurred. It is a little curious, particularly

* The location of the first meeting-house was nearly opposite the present post-office; that of the second at the east side of the Park; while the meeting-house lot in the Proprietors' plan was a little south of the house of Samuel Hamilton.

in the manner of its termination. After many prayers and conferences between the aggrieved church and the offending brother, he at last came to his knees in the following rather Pickwickian apology: —

“Whereas there has been long difficulties in this church occasioned by the part I took in the winter of 1786-7, and many things that have been said and done since have increased the difficulties between me and the church—I now say that I would wish to do any thing in my power to prevent further trouble to the church or myself and to heal the difficulties among us. And I am willing to confess that in matters of government of a civil nature I have acted under too great a degree of zeal, as I should not do if I should act the part again. And I am sorry that my overt acts have given offence, and wish my brethren to forgive me. And as to my statement of facts wherein my veracity is concerned, if I have made any error I now declare that it was without design, and ask my brethren to pass by my faults and restore me to their charity.

(Signed)

“RICHARD MILLS.

“BARRE, Aug. 17, 1791.”

“Voted satisfactory;” and the church “had rest.”

Here we turn again from the church to the interests of education, next in importance. The first settlers of this town, before school-houses could be built, opened rooms in their own houses, as we have seen, where the children could be gathered for instruction, and whenever they appropriated money for the support of religion they did the same for the schools. The annual appropriations were liberal for their circumstances; and all through the war they were continued without material diminution.

In the year 1790, it was voted “to assess the inhabitants £400 to build eight school-houses,” having previously divided the town into eight school-districts.

It was also voted, that "a committee be appointed to ascertain each man's proportion, and to assign to each man an equal lot in providing materials as near as may be, according to their best judgment." And, to make all sure, a standing committee of three was chosen, 1792, "to examine the several school-houses now building and to be built by the town, and to report, as fast as completed, respecting the goodness of the several buildings, and the economy of the respective committees in laying out the town's money; and lay the several accounts before the town at the time or times the said meetings may be adjourned to." In an interesting table of statistics, prepared with great care and labor by our respected townsman, Dr. Russell, are found the sums annually appropriated for the support of schools from the forty pounds of 1776 to the four thousand nine hundred dollars of 1873.

The first mention of a school-committee occurs under date of 1799, when the Rev. Josiah Dana, Major Caldwell, and Deacon Jonas Eaton were chosen "a committee to visit schools."

Though much is left untold, the story of the Barre of the eighteenth century here closes. "The little one has become a thousand." On every hand are evidences of thrift and plenty. The valleys shine with golden grain, and the hills are clothed with verdure. The cattle find rich and ample pasture. The shelves of the dairies glisten with well kept pans of creamy milk or bend with long rows of finest cheese,

pride of the laborious housewife. Orchards make a part of every homestead, the forty apple-trees brought by good Mr. Allen on the back of his horse from Lexington having multiplied to forty hundred; while their fruit, ground and pressed, sets cider running at every man's door. Handsome houses rise on the eminences near the village, and within them healthy children laugh and play. In the farm-houses, women "seek wool and flax, and work diligently with their hands;" and there is heard, morning and evening, the whizz of the little wheel for flax and the buzz of the big wheel for wool, and the clatter and thump of the hand-loom weaving fabrics for family wear. The mother "rises up while it is yet dark and gives meat to her household, and a portion to her maidens."

During the last quarter of the century many new heads of families came in to replace those who had finished their course. Near every little settlement were small inclosures of grass-grown graves by the side of which mourners had stood in pensive silence, over which they had bent with streaming eyes.

"Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.
Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe hath broke ;
How jocund did they drive their team a-field !
How bowed the woods beneath their sturdy stroke !"

Brave, strong, all-enduring men and women of our small beginnings! you knew that you were building well, but you "built better than you knew." With

pious affection we take leave of you, and bid farewell to the Barre of the century which is gone, while with hearts of hope we cry, All hail! to the morning glory of that which succeeds. Welcome the new faces which appear, the new men in the management of affairs, the new names whose intelligence, industry, and virtue are to impress themselves on the character of the town. Thanks to the towns which gave to us these worthy additions, — the Harwoods and Sibleys, the Hollands and Howlands, the Broads and Hardings, the Robinsons and Adamses, and others whose coming was for help and strength and honor.

To that part of Boylston which is now Shrewsbury we are indebted for the Hollands, who, as a correspondent writes, "have made a mark in the community as straightforward, honorable men, prompt and energetic in discharge of all public duties, and truly valuable citizens." Certainly the record of their official service is most creditable to them, some one of the family having filled important posts in the town for more than sixty years. Thanks to the town of Sutton from whom we received the first Daniel Harwood, who came in the opening of the century bringing ten children, of a tough stock and remarkable for longevity. The father died at the age of eighty-seven years; and the aggregate age of the ten children was seven hundred and ninety-nine; making an average of a fraction less than eighty years.* The sons all

* A still more remarkable example of longevity is that in the family of Allen previously mentioned. Jonathan Allen lived on the same place

settled here, possessing themselves of some of the best land in the town, and becoming foremost among its agriculturists. Many of the descendants are still excellent citizens. One of them, Daniel Harwood, M. D., of Boston, reflects particular honor upon his birthplace by the eminence he has attained in his profession, having stood for years confessedly at the head of it in his chosen department. When a chair of instruction in it was established at Harvard University, he was selected by the government to fill the professorship, but felt compelled to decline the honor and service. Thanks to the same affluent town — rich in men — for the Sibleys, Samuel and Job, who came a few years before the close of the last century and settled in the easterly part of the town. The former brought with him four sons, all remarkable for muscular development and strength; and it was true here in that day as when David composed his Psalms, that “a man was famous according as he had lifted up axes upon the thick trees.” One of the sons, Capt. Lyman Sibley, began early to take an active part in town affairs. More than forty years he was the accurate and popular town-clerk. Those of the generation now passing away will recall the interest with which, after the benediction, at the close of the afternoon ser-

with the same wife over sixty years; died at 92, his wife at 87; had six children, three sons and three daughters, whose average age at death was just 80 years. Nehemiah Allen, his brother, had ten children, four sons and six daughters, who reached at death these ages respectively; viz., 96, 96, 95½, 92½, 92, 84, 82, 80, 80, 78, — making an average of 87! We challenge any town in New England to exhibit a parallel to this instance of family longevity.

vice on Sunday, his clear ringing voice proclaimed, above the clatter of the pew-seats as they came down, "the intention of marriage" between sundry parties about to enter the bands of wedlock. In winter for many years he was a successful teacher. His discipline was of the rigorous kind. The way he plied the ferule "was a caution" to all offending boys, as this uplifted hand tremblingly attests. In later life he was the prompt and courteous landlord of our principal inn. Mr. Sibley was the father of a numerous family. Two of his sons are respected citizens of Boston; one a merchant and an esteemed officer of "Hollis Street church;" the other well known in the Bunker Hill district, a citizen of merit, distinguished for his military services in our late civil war, and since its close a commander of the Grand Army of the Republic for Massachusetts.

Into the same section of the town where the Sibleys lived had come, somewhat earlier, from Holliston, David Underwood. Of him was Joseph, and of him General Orison, who has long been a prominent citizen of Milford, and, till lately, the head of a large mercantile house in Boston. His career from the smallest beginnings has been highly successful, and he has received many marks of consideration from the political party to which he belongs. But that which he probably regards as his chief distinction is his being the father of another General Underwood, the hero of no sham-fight of a holiday muster, but the intrepid leader of the Massachusetts Thirty-third in

the storming of Lookout Mountain, whence he was borne with loss of a leg and his body riddled with bullets. For his conduct and bravery in the battle, he was promoted brigadier by Hooker on the spot; and subsequently by Secretary Stanton in person was brevetted major-general. Amongst her numberless grandchildren Barre rejoices to see him here to-day.

Early in this century the town was cast into sorrow and gloom by the death of its minister. In those days, when there was but one minister in a town, and when he was usually the one person best informed and most consulted on all subjects, his death was a very impressive event. It affected all hearts. It was a great public bereavement. It suspended, or at least interrupted, the functions of the church until a successor was found to take the vacant place. The Rev. Josiah Dana died October 1, 1801, after a ministry of thirty-four years. There are those living who still remember him. They describe him as a tall, erect man, of dignified mien and pleasing address. He wore the cocked hat and breeches of the time, and carried a gold-headed cane, which, with his imposing presence, excited a certain awe of him in the young, and made him an object of reverential regard to passing strangers. A laboring man, it is related, seeking employment, with great diffidence approached him. When asked, "What is your occupation?" — embarrassed by the lofty figure and manner of his interrogator, he hesitated, but at last stammered out, "A little inclined to Baptist, sir." In the college

catalogue he is placed next but one in family rank to his classmate, Timothy Pickering, and of his scholarship some opinion may be formed, perhaps, by the following entry in the Faculty records: "1759, Sept. 24th. Dana, Freshman, received after examination as to excelling in learning, Watts' Logick, £2. 16." His successor, who had the best of opportunities for knowing the regard in which he was held here, describes him as "a man of strong powers of mind, of highly respectable acquirements, of great social qualities, and of very popular address in the pulpit." He also testifies of him that "during his long ministry, he maintained great influence in this place, and left a deep mark on the character of his people." These impressions were undoubtedly received from leading parishioners two years after his decease. I am led to think that, whilst he was quite sociable, and had a keen relish for humor and wit, he was, at the same time, high-spirited, out-spoken, and independent. This is inferred from two incidents. An aged lady, who remembers him, recently related to me this anecdote: A certain Mrs. — was a fidgety woman, and whenever she was a little ill she thought that she was surely going to die, and always sent for the minister. Many times he had responded to her calls; when, at last, he was summoned in the night by a messenger announcing that Mrs. — was dying and *must* see him. So he dressed himself and rode to her house two or three miles distant. Entering her room, his eye instantly perceived that there was no danger,

and standing by her bed he spoke sharply, "Mrs. —, I have travelled, first and last, fifty miles to see you die, and you will outlive me yet!" The good woman was very angry; but the next morning she was seen plying her broom with uncommon dexterity. She never forgave him, but, as to living, she fulfilled his prediction. The other incident is of a different nature. In the Book of Records is found a warrant for a town meeting dated May 21, 1783, one article of which runs thus: "To see if measures can be mutually consulted and concerted for the peaceable and regular dismissal of the pastor from his pastoral office in this place, *inasmuch as a question touching his support lately submitted to the town did not have a very kind and courteous reception.*" After some conversation upon this article, it was moved, "that this meeting be adjourned for the further consideration of the matter in question." The explanation is, that on the third of May the town "voted to allow Mr. Dana £15. and *not to allow any more salary the present year.*" It is probable that this vote was characterized in terms of deserved severity by Mr. Dana; and that many of those who gave the vote, offended or ashamed, thought to avenge themselves by dismissing him. But better counsels prevailed; and on a new warrant, the 9th of June, the town "voted £33. 6. 8. in addition." And the trouble was no more heard of. Twice after this little breeze his salary was increased.

Mr. Dana had a large family, and two of his daughters for a number of years taught the grammar school

of the town. On the occasion of his funeral, his friend and college-classmate, and for thirty years neighbor in the ministry, the Rev. Ephraim Ward, of Brookfield, preached the sermon. In the course of it he says of Mr. Dana: "He was possessed of natural firmness of mind; of a sprightly imagination; and of an easy and happy elocution. His manner of utterance was solemn and manly, which added dignity to his addresses, especially on religious and important subjects. His preaching was serious, instructive, and practical. He adopted the Calvinistic scheme, but was not a bigot. He was tenacious of the important doctrines of the gospel, but charitable towards those who differed with him in smaller matters. His natural temper led him to be facetious with his friends, yet his conversation was savory and instructive. He was easy of access to all, benevolent and charitable. As a husband, he was kind, attentive, and prudent; as a parent, tender, careful, and affectionate; as a friend, hospitable and beneficent. Some of his last years were attended with much bodily weakness and infirmity, which enfeebled in a degree his natural fortitude of mind. Towards the close of life, the All-wise suffered a veil to be drawn over his mind, which obstructed the exercise of his reason two or three weeks before his final adieu."

So passed away the second minister of Barre, leaving behind him that good name which is better than riches, with all the imperishable influences of a life consecrated to Truth and Righteousness, to "Christ

and the Church." His remains are interred in the south burial-ground, near the house in which he lived. His monument, a marble slab, bears this inscription:—

"IN MEMORY
OF THE
REV. JOSIAH DANA
WHO WAS
ORDAINED TO THE PASTORAL CARE
OF THE
CHURCH IN BARRE
OCT. 7TH, 1767,
AND DEPARTED THIS LIFE
OCT. 1801,
IN THE 60TH YEAR OF HIS AGE.

—♦—
ERECTED BY THE SONS OF THE DECEASED."

The vacancy made by Mr. Dana's decease was filled two years later by a candidate, who began to preach on the first Sunday of October, 1803. At a town meeting, holden November 28th, it was "voted unanimously, to unite with the church to invite Mr. James Thompson to the pastoral charge of this church and people." "Voted, to choose a committee of seven to wait on Mr. Thompson and inform him of the proceedings of the town, and to see if there is a prospect of his settling with us in the ministry, and report at the time to which this meeting may be adjourned." The committee consisted of Samuel Bigelow, Moses Holden, Noah Ripley, Joel Bent, Eleazar James, Ebenezer Rice, David Fisk, and Nathaniel Jones,—all men of high character and much influence. At the adjourned meeting it was voted, "To give Mr.

Thompson four hundred dollars settlement and five hundred dollars as annual salary so long as he continues to be our minister." Instead of sending a letter, as was, and still is, customary, "Mr. Thompson came into the meeting attended by the committee, and announced his satisfaction with the terms proposed, and his acceptance of the call." A committee of five was appointed to make arrangements for the ordination, which took place January 11th, 1804. The occasion was regarded with great interest, and the people thronged from neighboring towns to witness its proceedings. All things were done "decently and in order," and to the great gratification of the people. This was an orthodox ordination. But orthodoxy in those days was not afraid of a little merriment as an after-part of the impressive ceremonial; and so the event was celebrated by a ball in the evening, in which the beautiful bride of the minister led the dance, greatly to the admiration of the company.

The church is happy and jubilant over its fresh start. It becomes, it may be feared, a little proud; for its meeting-house, though only fourteen years built, does not satisfy its ambition. Therefore, some time in the year 1806 it was voted, "to build a handsome and beautiful steeple, cupola or belfry, provided there be raised by subscription sufficient to purchase a bell and clock;" and a committee was chosen to carry the vote into effect. The work was entered upon without delay; and when completed the church,

with its large shapely pillars and finely proportioned steeple, was regarded as the handsomest in the county; and when the clear, rich-toned bell had been hung, its far-reaching peals reverberated amongst these hills hour after hour to the great satisfaction of the inhabitants.

In proceeding with the narrative from this date, after which events become increasingly familiar to an increasing number who have had part in them, it will not be necessary to observe a very strict chronological order, nor to enter into such minuteness of detail as seemed to be expedient in an endeavor to rescue from oblivion names and incidents belonging to the forming period of the town which were hid away from general knowledge in the obscurity of ancient records and scattered documents. Besides, not believing that the world is very soon coming to an end — having, indeed, a comfortable persuasion that Barre will live on to a second Centennial — I think it right to leave to my successor a chance to indulge his curiosity and to use a little of his valuable time in finding out what remarkable people we were, and what great things we did. “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” If the orator on that occasion should chance to be a woman! — which many signs foretoken, — let her be duly thankful to her masculine predecessor of to-day, that, in fulfilling his task, he consulted the words of Holy Writ, where it is recorded for our instruction, “Boaz commanded his young men, say-

ing, Let her glean even among the sheaves, and reproach her not ; and let fall also of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not."

During the first thirty years of this century the local ambition which had existed from the start became a marked feature. The leading men were public-spirited. They could tolerate no narrow policy in matters pertaining to the interests of the town. They were not men to be satisfied with any thing short of the best attainable, whether in their crops, their horses, their breeds of cattle, their barns, their schools, or their preaching. Every thing projected by them was on a larger scale than in the towns adjacent. First amongst these leaders and inspirers, it will be gladly conceded on all hands, stood the Hon. Nathaniel Jones; a farmer and a courtly gentleman; quick to devise and energetic to sustain enterprises which might conduce to the convenience, honor, and welfare of the town; postponing private advantage to public service; entertaining friends and strangers with large hospitality; and giving to the church the benefit of his weighty influence. With a cultivated taste for music, he led the choir forty years, and at every town meeting, with few exceptions, secured appropriations to keep up, by singing-schools, the style of that part of the worship. His devotion spared neither time nor property. Five years he was an assessor of taxes; sixteen years a selectman, most of them Chairman of the Board; eight years a repre-

sentative; four years a senator; and in 1820 a member of the Convention for revising the Constitution of the State. But the mention of these offices affords only a hint of the extent and value of his public services. Sad that no child or descendant or near relation survives him in the town! His three sons are dead. His daughters, of rare personal attractions in their youth, were educated and married in Montreal, one of his grandsons, the Rev. Dr. Charles Bancroft, being now a canon of the Episcopal Church in that city.

The associates of Major Jones in these local offices, in the earlier years, were such excellent citizens as James Holland, Jason Hawes, Samuel Lee, John Allen, Joseph Farrar, Simeon Metcalf, John Gorham, Jotham Rice, Moses Holden; in the later, Silas Bemis, Artemas Hapgood, Rufus Holden, Francis Rice, the Harwoods, Harding P. Woods, Seth Caldwell, Nathl. Holland, Luke Adams, Luke Houghton, Nathl. Loring, David Rice, and many others,—all able and faithful coadjutors.

With such men for administrators of its affairs, and stimulated by a virtuous ambition, it is not strange that the town flourished.

Until about the close of the first quarter of this century the business here was almost exclusively agricultural. There were, indeed, a few tanneries; one or two fulling mills for finishing homespun; and grist and saw mills sufficient for the uses of the town. There were also mechanics' shops for such work as

was indispensable in farming; stores, three or four, which drove a flourishing trade; and generally two good taverns for the accommodation of travellers — and other purposes! In 1805, it is also true, and to be noted, that Capt. Seth Pratt, who had moved here from Shrewsbury, built a dam on Ware River and dug a canal through a hill; and that on a water-power thus made several mills were erected, one of which, built and owned by Mr. Phineas Heywood, was a factory for making woollen frocking of a superior quality; and near this establishment there grew up a pleasant village of considerable trade, known as Barre Plains. But with these, and perhaps a few other minor exceptions, the all-engrossing pursuit was agriculture. The annual products of the soil for market were enormous. I have asked one of the gentlemen who had the vending of these productions a number of years in the regular course of his mercantile pursuits to furnish to me an estimate of the weight and value of the two principal staples, pork and cheese, for any period of five successive years. His answer for the years 1846 to 1850 is as follows:

Cheese, 2,754,664 pounds, bringing in	
market, all transported in wagons .	\$220,373.12
Pork, 539,998 pounds, bringing . . .	37,799.86
Making a total of . . .	\$258,172.98

This exhibits only a small portion of the agricultural products.

Not far from this date, 1825, a new enterprise was

projected by Mr. Benjamin Clark, a successful merchant here. It was the erection of a Cotton Factory, down in the woods near Coldbrook, on Ware River. Many shook their heads and pronounced the project chimerical. But he was confident, and entered into it with all his energy, embarking his entire fortune. The project succeeded, but he was ruined in estate. The factory which he built with its privileges passed into other hands, whilst, after a term of imprisonment for debt in Worcester jail, he went forth penniless, to win success in other fields. It is gratifying to those who knew him and held him in esteem, that in a ripe old age he is still living in peace and content, with more than ample resources for all his needs. In the hands of his successors, Smith, father and sons, the business has gone on prosperously; and in the neighborhood of the factory has grown up one of the prettiest villages, embowered by lofty trees, to be seen anywhere in New England.

How shall I speak of Dennyville in the dignified presence of him whose name it bears and of whose works it tells? Let me relate a little of its story and leave the rest to the researches of my successor! In the year 1833, several gentlemen, who had had experience in woollen manufacture, purchased of Mr. John Wadsworth a tract of land and a water-power on Ware River, and secured an act of incorporation as "The Wadsworth Woollen Manufacturing Company." The company proceeded to erect a factory and other buildings necessary. This enterprise, however,

like the other, did not prove a success in first hands. At a critical juncture, our sagacious townsman, the Hon. Edward Denny, saw his opportunity and purchased the property. Adapting the machinery to the manufacture of flannels, instead of fine broadcloth, he easily and rapidly turned the property to good account; and, as a result, Barre is glad to show to her visitors, down there in the happy valley amidst the pines, Mr. Denny's fine house and grounds, and numerous buildings of various styles of architecture, the plates of which I have not discovered in any work, and which it is not necessary here to describe! I forbear to speak of "Wadsworth's Scythe Factory," which flourished for a considerable time, but exists no longer. And why should you be wearied with the various fortune of the "Bemis Powder-mill;" the tons of "villanous saltpetre" it consumed; the number of times it was blown up and rebuilt; its profits in money, its losses in men; or how, at last, it "went up," never to come down again. Leaving these, I invite you to investigate our palm-leaf operations. Do not expect me to aid you. The work is intricate and manifold altogether beyond my powers of elucidation. But I will give you a few figures. In the year 1865, there were manufactured here palm-leaf hats of the value of \$47,941, and Shaker hoods of the value of \$158,583. In the twenty years ending with 1873, one concern, Mr. Desper's, finished 1,929,040 dozen hats! This will do as a specimen.

But a truce to business. This is a holiday, and

other themes invite. Thought and fancy turn rather on persons than on things, — persons whose lives illustrate our history. Amongst these is one who rose to a distinction in his calling above all other sons of Barre, the first recorded mention of whom is in these words: "Voted HORATIO GATES one hundred and ten dollars for teaching school." This was in 1802. Horatio was one of the sons of Capt. Benjamin Gates, who was a rough man, of strong mind and considerable influence. The son was capable and energetic. In the prime of manhood he found his way to Montreal; and in a few years it came to be known here that he was prosecuting a lucrative business. He went on prospering and winning respect and confidence in the community till his commercial house became the wealthiest and the largest in its correspondence in Lower Canada. It was not till he had attained this eminence that he returned for a visit to his native town. His coming created an immense sensation, and his noble presence and unostentatious bearing made a most favorable impression upon those who saw him. He was entertained by a banquet and ball, which he greatly enjoyed. Our Major Jones married his sister, and this is the explanation of the fact that the daughters of the former, as I have mentioned, were educated and married in Montreal. And this, again, leads me to observe that the influence of this connection, through the occasional visits of these refined and accomplished ladies, was not inconsiderable in forming the manners and

kindling the aspirations of our young people. Mr. Gates's life was not long. But "honorable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age." The newspapers of his adopted city announced his decease as follows: "Died at Montreal, on the 11th of April, 1834, after a short but severe illness, the Honorable Horatio Gates, Member of the Legislative Council of the Province of Lower Canada, in the 57th year of his age." In their obituary notices they vie with each other in the warmth of their eulogies. One of them says: "Distinguished as his name was, wherever the trade of British North America had spread, for honorable dealing, for candor and a high sense of moral rectitude, for vigilance, activity, discrimination, and decision, he was no less eminent for the valuable nature of his correspondence. . . . Perhaps no individual has been called away from us since Canada became a British Colony whose demise involves such important consequences. . . . He possessed all the nobler traits of American character in an eminent degree. Liberality of sentiment, munificence, hospitality, urbanity, and benevolence were prominent in his personal character. Our charitable institutions shared largely in his liberal support. His house was ever open to such of his respectable countrymen as visited this city. His example was looked up to with no ordinary degree of deference by his fellow-citizens; and all works of beneficence in which

he lent a helping hand secured the sanction of general support." Another observes: "We write under the feelings which must agitate every man in this commercial community upon losing the brightest ornament — the most widely known, the most highly appreciated — of the commercial body. There may arise men of wealth or men of integrity, men of enterprise or men of talent, but we fear never again to behold in Montreal a merchant of such untiring perseverance, or possessing the renown — the generally diffused, the exalted, the unimpeachable renown — that was enjoyed by Horatio Gates." Still another writes: "At the hour appointed for consigning to the tomb the mortal remains of our deservedly esteemed and venerated fellow-citizen, the Hon. Horatio Gates, every avenue to his residence was closed by a multitude of persons, who, without distinction of creed or politics, hastened to testify their respect for the memory of him whose virtues will long be remembered by those who witnessed that beautiful but rare combination of private worth with public enterprise which distinguished his character. The native of a country that may proudly boast of such a scion, his identity with British feeling never for a moment affected his partialities for the land of his origin. An American by birth, he was equally the friend of his own and the country of his adoption."

It is not as ministering to our local pride that I refer at so much length to this distinguished son of Barre, but that he may be contemplated as a stimu-

lating example by our young men of the present and the coming time.

Quite a different man was his brother, Samuel Gates, whom, as connected with one of the best institutions of the town, it is proper to call to your remembrance. As I recollect him he was a quiet, silent, somewhat austere man, and a small farmer. But though his property was not large, by his will he left five hundred dollars for a FREE PUBLIC LIBRARY, on condition that a like sum should be appropriated by the town for that purpose. The condition was complied with, and for several years additional appropriations were made. From time to time donations of valuable books have been received. A donation of twelve hundred dollars in money was made seven or eight years ago. The institution is still fostered with care, and its good influence cannot well be overestimated. Let me use the privilege of a son and beg that it may continue to be cherished by the people of the town as a treasury of useful knowledge, a fountain of intellectual improvement and pleasure, and one of the best possessions they can secure in perpetuity to their children. Honor to the thoughtful beneficence of Samuel Gates!

Other distinguished names will be brought to your notice farther on. Meantime we return once more to the affairs of the church. Until the year 1827, the whole people of the town had been united in one religious society of the Congregational order, with the exception of a small body of Baptists living on the easterly border, and a small organization of Uni-

versalists at the Plains. This was a state of things which no one could have reasonably expected long to continue. Theological opinion was every year becoming more definite and pronounced. Theological controversies had come, here as elsewhere in New England, to be earnest and often acrimonious. On one side, Unitarian Christianity was feared; on the other, Calvinism was hated. The old church, with its minister, had ranged itself on the liberal side. A small minority were of the opposite party. As was natural, they were not happy in their church relations; and, withdrawing, were organized by an Ecclesiastical Council, convened for the purpose August 15, 1827, as "The Evangelical Congregational Church in Barre."

This was according to the spirit of the time, and, in itself, was right. But the separation produced much ill-feeling. Criminations and recriminations were freely interchanged; and even neighborly intercourse, in many instances, was suspended. Doubtless there was blame on both sides. But wherever it lay, it was soon forgiven; and between the successive pastors of the "Evangelical Church" and the minister of the old church there was never a moment's jar, but always the friendliest interest, and — where it was possible — coöperation. The new society, from small beginnings, went on prosperously, and I am glad to learn is flourishing still, and doing its part in sustaining the moral and religious character of the town. Of its ministers this is not the occasion for speaking. Their work is too recent for history. The

record of some of them is in the hearts of their people and in the Book of Life. Most of them had short ministries; for, in the forty-seven years of the society's existence, it has had no less than ten settled pastors.

Not many years later the Universalists erected a church in the centre of the town and settled a minister. The society never prospered, but, after a few years, sold its church to the Methodists and dissolved. The Methodist society has since enjoyed a fair measure of prosperity. A Roman Catholic church has also been organized here within a few years. But of none of these, nor of their ministers, is it my purpose to speak. It is only the church which was here before the birth of the town, and which was an elementary part of its forming life, that properly claims a place in this commemorative discourse. Of the ministers of this church, the three who served it during the first one hundred years of its existence are the only ones whose character and ministries it is my duty to notice. Two of the three have already been brought before you in brief sketches. Of the third, my revered father, whose ministry was much the longest, let me speak in the words of others rather than my own. Many of you know the hearty testimony which was borne to his worth and influence on the fiftieth anniversary of his ordination, January 11, 1854. Many of you also know that with failing strength but un-failing resignation and more than usual peace of mind, he continued from that day until the 14th of

May ensuing, when, on a bright Sunday morning, just as the bells had ceased sounding your summons to church, — a summons which he heard, faintly whispering, “The bells,” his last words, — he closed his eyes and ascended. Many of you remember, too, the tender and filial tribute paid to his memory by his former colleague, the Rev. Henry F. Bond, whom he greatly loved.

The first published notice of this minister which I remember to have seen records a calamity which, to some extent, clouded his whole after-life. It occurs in an oration pronounced at Templeton, on the 5th of July, 1813, “before the ‘Washington Benevolent Societies of the county of Worcester and other citizens,’ by Lewis Bigelow,” a lawyer of distinction. The oration begins with a laudatory reference, a part of which I transcribe, as showing, with all due allowance for oratorical extravagance, the kind of estimation in which my father was then held. “The misfortune,” says Mr. Bigelow, “which has been the occasion of my undertaking an important part in the ceremonies of this day can be no less a source of regret and embarrassment to me than of sorrow and disappointment to this assembly. While we deplore the afflictive and calamitous stroke which has in a measure paralyzed the powers of our brother, who had been selected, for his conspicuous talents as an orator, to perform the service so recently transferred to me, we shall forcibly feel, at this gloomy crisis in our national affairs, the want of his powers to excite those proud

emotions which once glowed in our breasts on the return of this anniversary." At the foot of the page is this note: "The Rev. James Thompson, of Barre, was chosen to deliver the oration, but in consequence of a severe paralytic affection was rendered incapable of performing the service." This is the first notice. The last is that contributed to "The Christian Examiner," shortly after his death, by his former neighbor in the ministry, the late Rev. George R. Noyes, D.D., Theological Professor in Harvard University. After some account of Dr. Thompson's early life, — as, that he was born of Puritan parents in Halifax, in the county of Plymouth, on the 13th of April, 1780; that he was graduated with high honors at Brown University in 1799; read divinity with the Rev. Jonathan French, of Andover; and was ordained as minister of this town by a council selected without reference to doctrinal opinions in 1804, — he proceeds to say: —

"Dr. Thompson, soon after his settlement, acquired a high reputation as a preacher and orator in the part of the Commonwealth in which he was situated. By nature and culture he possessed a combination of extraordinary qualifications for the ministry. A noble form, a commanding presence, a full, rich, and musical voice, a quick and clear apprehension of truth, a strong, good sense, deep sensibility, a fervid, earnest manner, and unmistakable sincerity, were his. By a quick and clear intuition he seized upon the prominent and important points of a subject, which, in simple, direct, and strong language, he impressed on the minds of his hearers. His discourses were full of weighty matter, solid and substantial, but not scholastic, critical, nor often argumentative. He very seldom discussed abstract subjects, but addressed as a friend the men, women, and children of his congregation on what most intimately concerned them, applying

acknowledged and essential Christian principles to the various duties, changes, and trials of life. He had a certain sympathy with his audience, which taught him how long he might dwell upon a topic without being dull and uninteresting, and led him to a directness of appeal, which caused his hearers to say, 'We love to hear Dr. Thompson, because everything he says seems to come from the heart.'

"Dr. Thompson was a great reader, and in respect to all kinds of information ever kept up with the times. But he was not given to laborious study or extensive research. Had his inclination, and the demands made upon his time by the active duties of a very large parish, allowed him to be a deeper and more methodical student, and to devote more labor to the composition of a single discourse, he might have produced greater sermons, perhaps more durable in their influence. But it may be doubted whether, taking all his duties into view, he would have been a more useful man. As it was, he was for many years accounted, by the most cultivated as well as by ordinary minds, the best preacher in the county of Worcester. In logic and learning, he could not be compared to Bancroft, of Worcester. Thayer, of Lancaster, may have occasionally penetrated to a greater depth. But in his power of arresting the attention of an audience by his clear and strong manner of presenting a subject, in the elegance of his diction, in the aptness and beauty of his illustrations, and the gracefulness and impressiveness of his delivery, he probably had no superior in his vicinity, and few in the Commonwealth. As he advanced in life, he lost, in consequence of a stroke of paralysis, that confidence in his own powers which he had before enjoyed, and became more retiring, irresolute, and reluctant to undertake offices for which his apparently unimpaired abilities fitted him. His preaching, however, seems to have lost none of its unction or effectiveness. After forty years' service he was still preferred by the congregations to which he preached to almost any of the younger men. The published sermon preached at the end of a ministry of fifty years, in the 75th year of his age, affords, by its simplicity, beauty, and strength, a satisfactory indication of what he could do in his best days. In the year 1841, the government of Harvard University conferred on him the well-merited,

and by him highly-prized, honor of the degree of Doctor in Divinity.

"The devotional exercises of Dr. Thompson were remarkable for copiousness, appropriateness, and fervency. They were truly the eloquent utterances of a believing soul, full of tenderness, full of reverence, full of tranquil faith and hope. Hence his services as chaplain on public occasions were much sought after. And it is said that it was not uncommon for farmers to leave their work and ride five miles on purpose to hear him pray at a funeral.

"Dr. Thompson was careful to exert his influence, not only in the pulpit, but in every possible way. When Lyceums began to be established in the country, some five and twenty years ago, he engaged in the large one of Barre with great ardor, delivered lectures, took an active part in the discussions, and exerted an influence over the large assembly, 'like a king in the midst of an army.'

"He ever manifested a deep interest in the young, and a ready sympathy with their minds, which made him a favorite companion to them. He held the office of Chairman of the School Committee for forty years, and employed in visiting the schools time which, as he said, would amount, in the aggregate, to the working days of four years. Respecting his influence in this department of duty, one of his former parishioners gave the following pleasing reminiscence at the celebration of the fiftieth year from his settlement: 'You at this time could not have been aware of the full effect produced by your inspiring influence in these little nurseries of virtue and knowledge. I remember to this day with what admirable address and natural tenderness you brushed off the rough edge of a remark which had inadvertently fallen from another, and caused joy to beam from the bright eye which had just been clouded by a tear.'

"Dr. Thompson's influence was felt in the association of ministers to which he belonged. His dignified bearing, the eagerness with which he welcomed, as well as the willingness with which he imparted information, and the readiness with which he encouraged any measure having in view the interests of religion, contributed much to make the meetings of the association useful and delightful.

"Dr. Thompson's character, as a husband and a father, may be inferred from what has been already said. Depending for his support on the small stipend of five hundred dollars a year, never free from debt until the close of his life, he gave his large family the best education they could receive; and no sacrifice which he could make for them was ever withheld. He governed in the mildest way; but he did govern. His family were completely under the charm of his beneficent influence.

"The writer well remembers how desirable it was to exchange on Sundays with Dr. Thompson, not only to secure his valuable services for his pulpit, but to enjoy for one or two evenings the open-hearted hospitality and delightful society of his accomplished wife and daughters. In the loss of this most excellent of women, and of five children, Dr. Thompson was most deeply afflicted; but his was a piety that never murmured and never doubted. When most afflicted, it was most calm. Resignation was his habitual frame, — not induced by any spasmodic effort, but the natural posture of his mind and heart toward God. In society Dr. Thompson ever showed himself high-minded, sincere, courteous, and cordial. No man could have more or warmer friends in proportion to the number of his acquaintances; and this was large. Of a dignified and commanding presence, as has been intimated, there was with him not the least appearance of assumption, but, on the contrary, much of retiring modesty and self-distrust. Yet so eminently social was his disposition, that in all social meetings where he was expected he was sure to be found, and never failed, sooner or later, to contribute even more than his share to the interest of the occasion. By a lively or instructive anecdote, by a vivid delineation of the characters of the deceased, on which his keen observation had been fixed, or by instructive remarks on the event or subject of the day, he riveted attention, and was in truth a most agreeable and valuable companion. He could sympathize with persons of every age. Those who were twenty or thirty years his juniors always found him as young as themselves.

"On the 9th of June, 1845, in the 42d year of his ministry, his distrust of his own powers, which has been alluded to, the excessive jealousy with which he watched the encroachments of age upon his mind and body, and his disinterested regard for the wel-

fare of his parish, led him to ask a discharge from the active duties of the ministry in Barre, still retaining his connection with the church, but relinquishing the whole of his salary. This request was accepted by the parish with the vote, 'that the self-sacrificing proposition evinces that deep interest in the growth and prosperity of the society which has ever marked his conduct in regard to this Christian flock.' After this time Dr. Thompson continued to preach in several vacant pulpits, to great acceptance, till near the close of his life. In Cincinnati, Dover, N. H., Leicester, Hardwick, and Worcester, his services were highly appreciated, and are remembered with respect.

"On January 11, 1854, on the fiftieth anniversary of his settlement, there was a gathering of those who at any period had enjoyed his religious ministrations in Barre, and who had been scattered in various parts of the country. At this jubilee the most hearty tokens of respect and affection to the aged patriarch were manifested, and a valuable present made in money. It was an occasion to him of the utmost delight and thankfulness, and sweetened all his remaining days. His strength seemed gradually to fail soon after the jubilee, but his serious illness was only for a week. It was old age, diminishing his ability to bear up against a chronic difficulty with which he had long been afflicted. His strength was exhausted; enfeebled nature yielded, and he sank serenely in the conscious possession of all his mental powers, and with a cheerful submission of his soul to God, into the arms of death, and was, as we trust, borne upward into the invisible realm of his faith and hope. Farewell, venerated, true, and faithful friend! Thine ever-welcome form will no more meet our mortal eyes. But thine image shall remain engraved on our hearts, and the precious memory of former intercourse with thee shall refresh and strengthen us under life's duties and trials, till the summons, which calls to the higher home, shall come to us, as it has to thee."

The following is the inscription on a marble monument with a granite base at the left of the entrance of the north burial-ground:—

“IN MEMORY OF
THE REV. JAMES THOMPSON, S. T. D.,
PASTOR OF THE FIRST CONGREGATIONAL CHURCH.
BORN APRIL 13TH. 1780.
GRADUATED AT BROWN UNIVERSITY 1799.
ORDAINED JAN. 11, 1804.
DIED MAY 14, 1854,
IN THE 75TH YEAR OF HIS AGE.
A LOVER OF PEACE,
AMIALE IN TEMPER AND CATHOLIC IN SPIRIT,
OF TENDER SYMPATHIES
AND WARM AFFECTIONS,
OF STRONG FAITH AND MODEST
BUT FERVENT PIETY,
OF SOLID GIFTS AND A PERSUASIVE ELOQUENCE,
HE WAS EMINENTLY FITTED FOR
THE SACRED OFFICE,
AND HIGHLY DISTINGUISHED AS
A CHRISTIAN MINISTER.”

Here we take final leave of the Church, grateful for the piety which planted, the care and love which have watered, and the increase in Christian works and charities which God has given to it; and with the fervent aspiration that, a century hence, it may still be seen a stately tree, with all its branches, by whatever names designated, green and vigorous, like that described in the Apocalypse, “which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Reference has several times been made in this discourse to the subject of education. It is gratifying to observe that this great interest of the people has received increasing attention here during the progress

of the present century, affording a hopeful augury for the future. This increase is shown in part by figures compiled from the valuable tables of Dr. Russell, before referred to.

In 1810, the population was	1971
„ „ „ valuation „	\$659,600
„ „ „ appropriation for Schools	\$800
In 1870, the population was	2572
„ „ „ valuation „	\$1,832,888
„ „ „ appropriation for Schools	\$4,220

This gives the praiseworthy result that, while the population in sixty years increased only 34 per cent, and the valuation not quite 200 per cent, the appropriations for schools advanced to 425 per cent!

But this is not the only evidence. About half a century ago an effort was made to establish and endow an Academy in the town, which, although it proved a failure, turned ambition in the right direction; and when Horace Mann, a dozen years later, was stirring up public sentiment on the subject throughout the Commonwealth, the slumbering fires were kindled anew, and there was a grand awakening in this town. Dr. Thompson and his associate in the school-committee, the Rev. Mr. Fay, of the Evangelical Society, his much-esteemed friend, worked together, with a zeal that never slackened, in carrying on the revival. A convention of friends of education was held in the Unitarian church, in which its minister, and Mr. Fay, the Rev. Josiah Clark, of Rutland, Rev. Luther Willson, of Petersham, and many others,

actively participated. I well remember the delight with which Mr. Mann spoke to me of the timely and hearty service rendered to him by these gentlemen. One of the fruits of this awakening was the establishment here, in the year 1839, of the second of the Normal Schools of the State. There were many competitors for the honor; but, though the town labored under the disadvantage of having no access by railroad, yet, in consequence of the educational interest here manifested, as well as the beauty and healthiness of the place, it was finally accorded to Barre. The Rev. S. P. Newman, a Professor in Bowdoin College, was appointed its Principal. It flourished for a few years; but the inconvenience of the location was found to be too great, and to the regret of the people of the town it was discontinued. But its influence was a lasting benefit.

As belonging to the general subject of education, a list, as far as I have been able to complete it, of our graduates of colleges is here subjoined:—

WILLIAM CALDWELL, H. U., 1773. Studied law and practised the profession several years in Rutland; removed to Worcester; received the appointment of high sheriff, and was said by Governor Lincoln to have been “the model sheriff;” died in 1805.

EZRA RIPLEY,* D.D., H. U., 1776. A Congregational (Unitarian) minister; ordained at Concord,

* Dr. Ripley was born in Pomfret, Conn.; but his parents removed to Barre when he was sixteen years old. The gravestone in the south burial-ground of his twice-married mother bears this inscription: “In memory of

1778; died in his pastorate in 1841, having preached his last sermon on the day after he had completed his 90th year; a highly respected and eminent divine.

LINCOLN RIPLEY (brother of the above), Dart. College 1796. A Congregational minister, settled in Waterford, Me., in 1799, where he died in 1858, aged 96 years. Mr. Ripley was the minister of the childhood and youth of the Rev. Dr. T. T. Stone, who bears this testimony concerning him: "Take him in his whole character, while I should differ from him in many things, I must say that I never knew a minister more faithfully devoted to his work, more conscientious in fulfilling whatever appeared to him duty."

ALPHEUS HARDING, Dart. C. 1805. A Congregational (Unitarian) minister; settled at New Salem, where he died Feb. 9th, 1869, aged 89 years. A sound and instructive preacher; a faithful pastor; an industrious farmer; a useful and honored citizen.

CHARLES JENKINS, W. C. 1813. A Congregational minister of marked ability. First settled in Greenfield, then in Portland, Me., where he died Dec. 28, 1831.

SETH E. WINSLOW, B. U. 1814. A Congregational minister; settled and died in Hartland, Vt.

SAMUEL CALDWELL, H. U. 1818. Studied law; settled in Canajoharie, N. Y.; removed to Buffalo, where he died in 1849.

GEORGE BROOKS JAMES, H. U. 1821. Son of Mrs. Lydia Burnett, who was first consort of Mr. Noah Ripley, by whom she had 8 sons and 11 daughters, 17 of whom lived to have families. Her descendants at her death were 97 grandchildren and 106 great-grandchildren. She died June 17th, 1816, aged 91 years. "Many daughters have done virtuously, but thou excellest."

Eleazar. Studied law; broke down in health, and died at Somerville, 1833.

DAVID OLIVER ALLEN, A. C. 1823, where he also received the honorary degree of D.D. A Congregational minister. Spent 30 years in India. Author of a large octavo volume, "India, Ancient and Modern." Born in Barre, 1799, and died in Lowell, 1863.

CHARLES WADSWORTH, B. U. 1827. Studied law, and practised a few years in Barre. Removed to New York, and engaged extensively in real estate operations. Sent a son to Harvard College. Died in New York, May 3, 1866.

JAMES W. THOMPSON, B. U. 1827. A Congregational (Unitarian) minister, Jamaica Plain.

HENRY L. PLUMMER, U. C. 1829. Physician; died in California.

CHARLES EAMES, H. U. 1831. A lawyer of eminence and a brilliant political writer. Settled in Washington, D.C., where he died in 1867.

DANIEL RUGGLES, West Point 1833. A resident of Virginia, and Brig.-Gen. in late Confederate Army.

ROBERT T. CONANT, A. C. 1836. A Congregational minister, Ogdensburgh, N.Y.

ABRAHAM JENKINS, Jr., A. C. 1838. A Congregational minister, Fitzwilliam, N.H. Deceased.

REUBEN T. ROBINSON, H. U. 1841. A Congregational minister. Settled in Winchester. Died in 1871.

JOSEPH P. PLUMMER, West Point, 1841. Brevet Maj.-Gen. of Volunteers in the Union Army. Died at Corinth, Ala., of disease contracted in the service.

J. MARTIN GORHAM, H. U. 1851. A lawyer in Barre.

SAMUEL FAY WOODS, Y. C. 1856. A lawyer in Barre. Adjutant of the 34th Mass. Infantry, and mortally wounded at Stanton, Va. Died at Worcester.

WILLIAM CRAWFORD, A. C. 1857. A Congregational minister, Green Bay, Wis.

JOSEPH W. GROSVENER, Dart. C. 1859. A physician, Lockport, N.Y.

SIDNEY CRAWFORD, A. C. 1861. A Congregational minister.

CHARLES LEE BIXBY, H. U. 1861. Merchant, Boston.

WILLIAM BULLARD DURANT, H. U. 1865; LL.B. 1869. Boston.

JAMES THOMPSON BIXBY, H. U. 1864. A Congregational (Unitarian) minister, Belfast, Me.

FREDERICK HOLLAND, A. C. 1865. Farmer, Barre.

GEO. F. BABBITT, H. U. 1872. Journalist, Boston.

CHARLES HERBERT BIXBY, West Point 1873.

Here I leave the subject of Education, inscribing on my page, as I do it, to be kept by you and your posterity as a golden lesson for all time the memorable words of Winthrop, first governor of "the Massachusetts Bay in New England:"—

"It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading them from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers,—THAT LEARNING BE NOT BURIED IN THE GRAVE OF OUR FATHERS IN THE CHURCH AND

COMMONWEALTH, the Lord assisting our endeavors, — It is therefore ordered, . . . that when any town shall increase to the number of one hundred families or householders they shall set up a GRAMMAR SCHOOL, the master thereof being able to instruct youth so far as they may be fitted for the university."

It is a just and proud commentary on these words of far-seeing wisdom when Dr. Palfrey proclaims that, "SINCE THE SEVENTEENTH YEAR OF MASSACHUSETTS NO CHILD OF HERS HAS BEEN ABLE TO SAY, THAT TO HIM POVERTY HAS CLOSED THE BOOK OF KNOWLEDGE OR THE WAY TO HONOR." *

Some account of the members of the learned professions, other than ministers, who from time to time have been in practice in this town, should have a place in a memorial discourse; but necessity compels me to pass them with only a hasty glance. We have had seventeen lawyers, and still exercise ourselves "to have always a conscience void of offence toward God and toward man!" An equal number of doctors; and, it is enough to say, "We still live!" Of the lawyers, eight were graduates of colleges; namely, four of Harvard University, two of Yale, one of Dartmouth, one of Brown University. Of the doctors, four are academical graduates; namely, three of Harvard University and one of Dartmouth College. In the legal profession, of those still alive, one, the Hon. P. E. Aldrich, after attaining to eminence at the bar of the county, has recently been appointed a justice of the Superior Court of the State, and has al-

* Palfrey's History of New England, II. 262.

ready made himself "a terror to evil-doers." The others — let their own works praise them! Of the dead, three only, on account of the length of the term of their practice and their reputation and influence as citizens, demand a brief reference. Eleazar James was the first in time, having opened an office here in the year 1793. He was a native of Cohasset, and a graduate of Harvard in the class of 1767. His appointment as Tutor is proof that he was a scholar of no ordinary rank. During the period of eight years he discharged the duties of that office in such a manner that he was regarded as the ruling spirit in the faculty of instruction and government. Whilst living at Cambridge he studied for the ministry and preached a few Sundays. But an insufficient voice and hesitating manner soon discouraged him, and he abandoned that profession. Entering the law-office of the first Levi Lincoln, of Worcester, he was admitted, in due time, to the bar of this county, and opened an office at Rutland. He remained there only a year, and then removed to this town, where he married a daughter of Dr. Brooks, and resided till 1838. Mr. James's scholastic attainments were probably not exceeded by those of any man in this part of the State. He was a gentleman of taste, refinement, and general culture. He loved books. He loved cultivated society. He brought with him the manners and habits of the best circles in Cambridge and Boston. He always dressed with neatness and elegance. He took much pains in the education of his children,

and by his example stimulated others. A lover of the church and its ordinances, he held up the hands of its minister. He had no gift for public speaking, no fluency. His points in argument were generally well taken, and he managed to make them well understood; but it was in a jerkey, laborious way. His practice, however, was extensive, and he was much respected by the courts. His influence in improving the tone of society was very considerable. When superior taste and refinement appear in one or two leading families in a town, the example becomes contagious, and reaches many others. Mr. James had one son, who was graduated at Harvard University in the class of 1821,—a very promising youth, dying young, the victim of an overtasked brain. Besides this son, he had three daughters, one only of whom survives, my own wife; and the others are represented here to-day by a son of the late Rev. Dr. Young, of Boston, and by daughters of the late Chief Justice Allen, of Worcester, his grandchildren.

A very different man was Mr. Seth Lee, born in this town Sept. 13, 1770, and a lawyer of reputation. He began life a farmer with only the scant education of our common schools, and not until he was married and had a family did he enter on a course of study for his profession. This was pursued under many embarrassments; but he had great courage and perseverance, and in August, 1809, was admitted an attorney of the C. C. P., and at once opened an office in this town. An inhabitant by birth, everybody was ac-

quainted with him, and his practice soon became considerable. A man of a rugged nature, an iron will, with strong common-sense and much shrewdness, with clear perceptions and a good grip, with a talent for raillery and sarcasm, at that time deemed indispensable in an advocate, though unlettered and without the slightest faculty for rhetorical expression, he grew to be an advocate of no mean rank, and in the various wrestling-matches of the bar was an antagonist hard to throw. His family added greatly to the attractions of our town. Three of his sons became prominent merchants in New York, and one of his daughters, Mrs. J. G. Thurston, remembered by many here with affection, is a highly esteemed resident of Lancaster. Mr. Lee, late in life, during the progress of a "revival of religion," became warmly interested, and united with the Evangelical church. An amusing anecdote is told of him in this connection, the truth of which I do not vouch for. It is said that in a conference-meeting, soon after his conversion, his minister asked him if he would offer prayer. It was a tight place for the old lawyer; but after removing the contents of his mouth and clearing his throat, he replied, "I don't care if I make you a short one." Rising and closing his eyes, he began, as if addressing the court: "May it please your Honor!" but instantly corrected himself, and almost as quickly sat down, greatly to the consternation of the meeting.

Contemporary with Mr. Lee was Nathaniel Houghton, Esq., a native of Sterling, who came here in the

first decade of the century, a young man of prepossessing appearance and pleasing address. Soon after coming he married one of our most cultivated ladies, a daughter of Capt. Edmund Howes, a highly respectable gentleman who, after following the seas till he had accumulated a handsome property, removed to this town from Cape Cod and purchased an estate, which, for beauty of situation, is almost unrivalled. Mr. Houghton's practice after a few years became quite lucrative. He had a musical voice, a flowing, "flowery" style of speaking, was good-tempered and affable, a popular and useful citizen. He was never an advocate, but in the common run of practice in a country town satisfied his clients. The two political parties of that time were known as Federal and Republican. Mr. Houghton was an ardent supporter of the latter. This gave him an advantage as a lawyer; for the town was nearly equally divided, and both the other lawyers were of the opposite party. When his party had the ascendancy Mr. Houghton was often chosen as its representative in its various conventions; several times as a senator of the State, and once or twice as a member of the Executive Council. He was a kind neighbor and a friendly, agreeable companion.

There are other names in the legal profession, the mention of which would readily recall to some of your minds men of eminent gifts and brilliant accomplishments. Christopher C. Baldwin was one of these. More remarkable still was Walter A. Bryant,

who in a lifetime of a little more than thirty years attained to the foremost rank of counsellors and advocates in "the heart of the Commonwealth." All these names will have a proper place in some future history of the town.

The name of W. A. Bryant suggests that of a kindred genius lodged in an equally frail tabernacle of flesh, his lamented nephew, the late George Bryant Woods, whom it would be unpardonable neglect to pass wholly unnoticed even in this cursory review. Mr. Woods was not a lawyer, but belonged to that noble and growing profession to which every other and all callings are indebted for a large part of their intellectual food and pleasure. I mean the profession of Journalism. His earthly career was short; but, like his uncle, he was well-nigh a full-grown man in intellect at eighteen. Though doomed to struggle from childhood with the enervating conditions of a feeble constitution and the encroachments of insidious disease, he lived long enough to develop powers of unusual force and brilliancy as a writer, and to earn an enviable reputation amongst the younger members of his craft. Mr. Woods was the son of Edwin Woods, Esq. He died on the 29th of April, 1871, aged twenty-seven years. A handsome volume, entitled "Essays, Sketches, and Stories, selected from the Writings of George Bryant Woods," has been published since his decease, which fully sustains the high estimate his friends had formed of his versatile and extraordinary powers.

In closing these brief notices, I am impelled by a profound respect for their memory to pay a tribute to two other sons of Barre who practised law and rose to distinction in other places. To one of these, Timothy Jenkins, allusion has been made before. He was born in this town, Jan. 29, 1799. Till he was eighteen years of age he worked on his father's farm. But not content with so monotonous a life, he left his home determined to make a career in some intellectual pursuit. Two years he devoted to study at academies in the interior of New York, fitting himself for school-teaching, to which employment he gave two or three years, improving all the time he could save from its duties by reading and study. During this period he conceived the idea of being a lawyer; and, giving up his school, he entered the office of Judge Beardsley, of Utica, where he gave undivided attention to the studies of the profession. Establishing himself first at Vernon and then at Oneida Castle, he soon rose to distinction at the Bar; acquired fortune as well as reputation; was sent to Congress in four elections; and in Congress, though a Democrat, took strong ground by the side of the foremost in opposition to slavery. "Mr. Jenkins, at the time of his death, enjoyed a wide professional practice," says one of the newspapers of the county in which he lived, "and was regarded as among the ablest of the members of the Bar in the State of New York." "No spot darkens his reputation, no shadow rests on his memory," said one of his eulogists of the Bar. . . . "He

was simple and unpretending in his manners, unostentatious in his tastes, fond of the quiet of the country, delighting in rural occupations. As a lawyer, he was distinguished for his careful and laborious research, his unwearied industry, his clear and orderly mind, his fairness and liberality in practice. With no pretensions to the graces of oratory or the charms of eloquence, he possessed an earnestness of thought and vigor of expression that always commanded the attention of courts and juries." And, best of all, the Rev. Samuel J. May, in a funeral sermon, bears the strongest testimony to his Christian faith and noble example as an avowed and loving disciple of Christ.

The other bore the same name, being the eldest son of our late intelligent and esteemed fellow-citizen, Capt. James W. Jenkins. This young man pursued much the same course with his cousin, stimulated probably by his example. In his office he studied law, and on his removal from Vernon to Oneida Castle succeeded in part to his practice. He, too, by patient industry and a sound judgment, with excellent qualities of heart, rose to eminence in his profession and in the confidence of the community in which he lived. But his upright, benevolent, large-souled *character* was his highest distinction. He was not merely respected, but universally beloved. The basis of that character, its guiding motive, its controlling force, was religion; and to all the institutions of religion he gave hearty support. The Rev. Mr. Emmons, his minister, speaking at his funeral, cries:

"And who of us, brethren and friends, are not mourners? Who in all this community has not felt that a blow has fallen, which has touched his own sympathies and moved his sorrow? The presence of this large representation from all the bounds of our town, the feeling depicted on every countenance, the tone of anxious inquiry and of desponding grief, testify that a man of no common mark has fallen. Not his family alone are mourners, not this religious society alone, not the circle, large as it was, of personal friends, are they whom grief and sorrow pervade; but all classes, all interests, share deeply in a sense of loss. What great interest was there of this community that he did not aim to promote? What circle, from the home of the poor to the dwelling of the affluent, did not welcome the sunshine of his presence? What sick or afflicted or needy soul has wanted for sympathy or friendly offices, that he has known and not rendered?"

Coming now to the Physicians, the notices must be still more brief. The first, Dr. Brooks, has already been spoken of. Dr. Ebenezer Rice, who was also a magistrate, was a graduate of Harvard of the class of 1760. He came here rather late in life, and is believed to have been occupied chiefly in agricultural pursuits. He is characterized by Dr. Thompson, in his half-century sermon, as "a ripe scholar," an "accomplished man," "a sound Christian," "dignified and urbane in manners," and "highly respected in all the relations of life." Dr. Asa Walker was here in full

practice before the end of the last century, and continued to be a popular physician till his retirement at an advanced age. Dr. Anson Bates, a young man from Fair Haven, after a course of professional study at Hanover, N. H., established himself in this town, and in a short time proved to be a man of much skill both in medicine and surgery. Of fine personal appearance, of great energy and power of endurance, cheerful and hearty in social relations, easily gaining the confidence and attachment of his patients, his range of practice became very large; and at all times of night and day, in fair weather and foul, in heat and cold, he was on the drive. His practice was of the kind called "heroic." Is it because it required so much heroism on the part of the patients to endure it? Oh, how much of the best blood of Barre did he draw off! Phlebotomy, ipecacuanha, calomel and jalap, salts and senna, each according to the circumstances, did the business! When a very sick patient got well, nothing saved him but the extraordinary skill of the doctor; when he died, it was the will of God! The doctor's saddle-bags were the only apothecary shop in town; and the problem seemed to be how most expeditiously to dispose of the contents. It may be presumed that Dr. Bates prescribed more physic in a single case of fever than either of his eminent sons, now in practice, would deem necessary in fifty. So great has been the change in the treatment of disease during the last thirty years! However, on the Darwinian principle of the "Survival of

the fittest," or some other, a few of us remain to tell the story! Dr. Bates was a man of marked points, entertaining in conversation, decided in opinion, attached by early education and the convictions of his mature life to that branch of the church known as "orthodox," and lending to its support the whole weight of his character and influence. He died, greatly lamented, in the peace of the Christian faith, on the 14th of July, 1836.*

To this sketch of a few of our departed physicians, I could not excuse myself if I failed to add some memorial of one who, born amongst us, and known with affection by many here, rose to the highest rank in his profession in the city of Boston. I refer to Dr. Marshall Sears Perry, grandson of that heroic woman of whom I spoke early in the discourse. Dr. Perry was from the same neighborhood and of the same age with the younger Mr. Jenkins, the lawyer. They were intimate friends, and not unlike in the elements of their character. Both worked hard during most of their youth on their fathers' farms. Both were early fired with an ambition to be something

* The elder of Dr. B.'s sons (Dr. J. N. Bates, of Worcester) would seem to have gone quite to the opposite extreme of his father's practice, if he may be judged by an anecdote which has been told me since the delivery of this discourse. A certain deacon of the town, an excellent but rather austere Christian, suffering grievously from rheumatism in his limbs, met the doctor one day, and, stopping his carriage, asked him, with many grimaces and contortions, if he could tell him of any thing that would help him. The doctor reflected a moment, and answered he thought he could. "Well, what is it?" cried the deacon in agony. "Fear God and keep his commandments, deacon," answered the doctor, and drove on. At last accounts the deacon was trying the prescription and doing well.

more than ordinarily good and useful men. Both were of a serious cast of thought, high-toned, clean-hearted, conscientious, open to good impressions. Both were obliged to struggle with uneasy circumstances, to form their own plans, and make their own way in life. Both qualified themselves for teaching, and made their first efforts, in an independent way, as school-masters. Dr. Perry began on Cape Cod, where he had influential kindred. But his predilection from the start was for the medical profession, in which some of his father's relatives had distinguished themselves; although, for a short time, there was a debate in his mind between this and the ministry. In one sense he was a *born* physician; he had a natural taste and aptitude for its delicate offices. Returning from his winter of school-keeping on the Cape, he made the acquaintance of Dr. Doane, then a physician of extensive practice in Boston, who listened to the story of his wishes with the utmost kindness, and at once made it easy for him to prosecute his studies through their entire course. On receiving his diploma, he opened an office on the corner of Washington and Eliot Streets in Boston, put out his sign and waited anxiously for his first patient. At that time he supported himself on three dollars a week, exclusive of rent. He waited—but not long. The call came, and others in quick succession, inasmuch that the vessel of his prosperity in two or three years was fairly under sail with a favoring breeze. Continuing the nautical figure, he took for his mate one who

"knew every rope in the ship," her father being a physician of eminence, the late Dr. Stimson, of Dedham. In this choice he was singularly fortunate. When the wife, an admirable and attractive woman, made new friends, or introduced him to old ones, he was sure to keep them. There was no halting now in his onward march. From a doctor on foot he became a doctor in his chaise, and from one horse he advanced to two and three; and before he had reached the fiftieth year of his age his practice, embracing families in the highest walks of life, had become the most lucrative of any physician's in the city. But in the high noon of his fame and his usefulness he was overtaken by a fatal disease, and removed from the world, to the great grief of thousands who loved him and who felt that his loss as their physician and friend could never be made good. I transcribe for preservation in these pages two or three obituary notices, which none who knew him will deem extravagant. The first is from a newspaper published in Dedham, where he spent the spring and summer previous to his death:—

"Dr. Marshall S. Perry, of Boston, who, during the past summer, resided in this town, died at his residence in Chauncy Street, Boston, at twelve o'clock, on Friday night, November 18, 1859. Dr. Perry was a native of Barre, and his age was about 54 years. He leaves two daughters and four sons. His medical studies were principally pursued with the late Dr. Doane, and he commenced practice in Boston about twenty-five years ago.

"Dr. Perry was the physician who attended Senator Sumner during the early stage of the illness which resulted from the

assault by Brooks; and, there is little reason to doubt, was the providential means of saving his life at that critical moment.

"Few men have ever lived who have accomplished more real good in their lives, and in their death have been more sincerely mourned. The profession has lost in him one of its brightest and noblest examples, and the sick and the poor a steadfast and sympathizing friend. At the close of a discourse delivered last Sunday morning in the First Church in this town, the pastor, Rev. Dr. Lamson, made the following feeling and truthful allusion to his life and character:—

"‘The world passeth away,’ and we are all passing on to judgment. When I began the preparation of this discourse, I little thought that before its delivery intelligence would come that one, eminently entitled to be called the ‘beloved physician,’ who had passed the summer and early autumnal months among us, though in the chamber of the invalid and visible to but few, had entered the eternal world. I had trusted, at least hoped, for the sake of the living, that he would be spared to be the instrument, under Providence, of extending to multitudes the benefit of his inspiring counsels, his soothing words, and his skill in the healing art. But Heaven had ordained a different result.

"‘He bore with Christian fortitude and patience a long and painful illness; he was resigned to the decrees of Providence, and murmured not at their seeming severity. As was said of another, a great man, who, a little more than half a century ago, passed away, an occupant of the same dwelling, ‘He had many reasons for wishing to live. The summons came to demand of his noon of life the residue of a day which had been bright and fair; . . . of his parental tenderness, the surrender of his children to the chances and vicissitudes of life without his counsel and care.’* Yet, like that other, ‘with composure and dignity, he saw the approach of his dissolution,’ and bowed in calm submission to the will of Heaven. Entering on his profession in the capital of New England, he rose by gradual and sure steps, and, in the extent of his practice at the time of his attack by the malady which proved fatal, stood, I believe, foremost among his professional brethren in the city. This is the more remarkable and the more to his

* Dr. Kirkland's Life of Fisher Ames.

credit, as his early advantages were not great; he had difficulties to struggle with; he had no powerful patrons; he was eminently what is called a self-made man. But he had peculiar merits. To his industry and correct habits and a youth unspotted, he added the strictest conscientiousness, sincerity, truthfulness, and a manner in a marked degree kind and affectionate. This was evidently not put on, was not assumed for effect; it cost him nothing to appear kind, because he was kind at heart; his sympathies had their fountain there, and flowed out as naturally as streams from the head-spring. He was gentle, yet firm and decided,—an example of one who offended not in word, though to win favor he never compromised truth. Over all there was, in his intercourse with his patients, an undefined charm, an indescribable something, which instantly won confidence and inspired a warmth of affection which I have never seen equalled in any similar case. His presence and counsels accomplished as much as his prescriptions. They gave courage to the heart; the spirits rallied; and I do not know that I express myself extravagantly when I say, that as a visitant in the sick-room his influence seemed that of a being of another sphere. Yet he was modest and humble; he was an instrument, as he regarded himself, in the hands of Providence. He had self-respect, but none of the arrogance which sometimes attends great success. There is no one who will be more missed in the community; uncounted tears will be shed in secret chambers over his early removal. May He, whose prerogative it is to educe good out of evil and bring light out of darkness, cause all to turn to a happy issue, bind up the broken-hearted, and heal the bruised in spirit.

“To the young, I know of no example more precious than that of him who has thus passed away amid tears which fall “fast as rain.” It shows what steadfastness of purpose, industry, Christian conscientiousness, and a kindness of heart, to which no one, and especially no sufferer, can remain insensible, may accomplish. In such a presence, how fade into nothingness all the gorgeous shows of things which so dazzle the unthinking world! God help the young to profit by the lesson.”

Of his religious character, let his revered pastor, the late Dr. E. S. Gannett, bear witness:—

“ He did not become a communicant in this church till he had settled the momentous questions on which the soul’s peace rests. He read religious books, and thought much on points of Christian evidence and Christian doctrine. He was a believer from conviction. And how true and practical was his faith, we saw, not only in the spotless integrity of his life, the blameless consistency of his whole course, the unchanged temper with which he met the perils of prosperity, the high honor and the generous courtesy which he always maintained, but also in the submission with which he received the terrible blow that, two years and a half since, deprived him of her who, with every wifely and womanly virtue adorning her character, had shared with him the earlier trials and the later responsibilities of life ; in the uncomplaining spirit with which he endured the sharp pains which were consuming a vitality that resisted them to the last moment ; and in the calmness with which he anticipated his departure from all the prospects of usefulness that had opened upon him ; and, what was still harder to bear, from them who seemed, to him and to us, to need his presence in the household of which he had become sole head. . . .

“ Taken though he was in the midst of his years, he lived long enough to build up a worthy and beautiful character, to achieve a noble reputation, to leave a cherished name, and to instruct us by an example that will not fade out of their remembrance whose grief at his loss was shown by such a signal manifestation on the day when the last offices were paid to his lifeless body.”

In connection with these notices of members of the medical profession, let me refer to the institution established here in the year 1848 by Dr. Henry G. Wilbur for the care, comfort, training, and hygienic treatment of children and youth of defective mental organization. The first private asylum of the kind in America, it soon became widely known ; and, under the direction of its original organizer and his accomplished successor, the President of the day, has been

sustained and commended by a large patronage from almost every State in the Union. Its situation, buildings, grounds, and appointments of every kind, present the most attractive feature of our village. Hundreds of parents made heart-sick by the coming to them of children, through the divine mystery of human creation, with all the faculties necessary for self-direction and the exercise and expression of thought feeble or wholly wanting, and who knew not what to do, either to relieve their burdened affections or rightly to "order the child," have here found a happy solution of the painful problem. For they have had the gratification, not only of seeing the imbecile tenderly cared for as to the health of his body, but also of witnessing a partial removal, in many cases, of the bandage from the eyes of his mind; a starting of the germs of intellectual perception and activity, and even a surprising development of the mental and moral powers. And what a miracle of humanity is this!

A quarter of a century ago or more, a little girl was brought to the asylum for the blind at South Boston who could neither see nor hear nor smell nor taste: she could only *feel*. Touch was her only medium of communication with the outward world. But it soon became evident that, pent up in that little cerebral cave, was a mind with various faculties, a soul with germs of a divine and immortal life. But how to get at it, how to open communication with it, how to cultivate and develop it, was a problem

which seemed utterly insoluble by human ingenuity. Yet, by the help of God, the solution was found. Thought, feeling, desire were collected at this little girl's fingers' ends, and there met the intelligence and love which sought access to her mind and heart. It was a marvellous achievement of physiological science. I do not, however, depreciate it when I say that here has been achieved a grander triumph. For here boys and girls have come with *all* their senses perfect, but connected with nothing within, telegraphing no communication to or fro, reaching inward only to dumb inanition. Was there a mind hid away there? Were there elements out of which a mind could be formed? Was it possible to find a way into that empty space, to pick up the buried germs of mental faculty, if such there were, attach them to the delicate wire of some sense, and thus open a communication between the world within and the world without?

This was the problem which the institution here, with kindred ones in other lands, has, with a sublime faith, attempted to solve; and the result has been such as to fill all observers with admiration. A work has been wrought in our village scarcely less wonderful than the creation of a human mind; forcibly reminding us of that declaration of Jesus: "He that believeth on me, the works that I do shall he do also; AND GREATER WORKS THAN THESE SHALL HE DO."

Passing down from the lovely eminence on which this institution stands to the Common, the eye is

attracted by a finely proportioned marble monument erected to commemorate the patriotism and valor of fifty-nine brave sons of the town who fell in the late civil war. It is a sadly grand memento, more impressive than funeral oration, more inspiring than song of victory. Let the observer pause reverently before it, and renew the solemn vow faithfully to maintain what they died to secure.

As he leaves that sacred memorial, let the visitor descend the eastern slope, and there, in the quiet vale below, let him enter the newly consecrated enclosure for the dead, tranquil as a summer's evening, where treasured dust is kept apart; where mourners, moving with measured step, soft and slow, soliloquize their sorrow; where the frequent tear attests a riven heart; and where, unto the listening ear of faith, comes the inspiring whisper: "Why seek ye the living among the dead? He is not here, but is risen!"

Continuing his walk in the same valley, he will come, in one direction, to a cheerful settlement busy in manufactures of various sorts; and, in the other, to the spacious Fair-grounds and hall where agriculture and mechanic arts annually exhibit their choicest products; and competitions for prizes, trials of speed, the inevitable "soap-man," a twenty-score-pound cheese, self-turning, swains and lasses dancing on the sward, an excellent dinner with speeches and toasts but no cider, make up a gala-day which princes might envy.

But our visitor must be getting weary, and begin-

ning to feel that sight-seeing, like garrulous age, is a bore. Let him have rest.

From the survey which we have taken of our town, two or three characteristics are easily deducible. First, *Enterprise*. This has been strongly marked from the beginning. There never has been a day when Barre was a dull, lifeless place, looking as though nothing were going on and the people were all "waiting for something to turn up." Something has always been up and going on. The brain of the town has teemed with projects and contrivances. It has been as busy as its hands. Its time and sentiment have not been spent in bewailing the past. It has steadily and bravely, even under many discouragements, kept its face to the future. Enterprise brought our fathers here in the first place. They left their homes in the older and more populous settlements impelled by the spirit of enterprise. And the spirit which brought them hither their sons, in each succeeding generation, have inherited. Their motto has been, "What ought to be done, can be." They could not be diverted from a purpose by obstacles. What were obstacles made for but to be overcome? "There ought to be a turnpike from here to Princeton," some one said. "So there ought," the whole town answered. And it was made. "We ought to have a line of daily stages over that turnpike to Boston," said Seth Holden. "So we ought," said enough to form a company with capital to run it. And it was done. "Before I

take the presidency of the Boston and Worcester Railroad or go to Congress," said Genery Twichell, "I want to drive a six-horse stage-coach with twenty passengers daily from Worcester to Brattleborough, *via* Barre." Barre answered, "Go ahead, and we will back you!" And it was done. How can we get a railroad up here amidst these hills? enterprise has been asking these twenty years. Every year or two a survey of some new route has been made. Money has been freely subscribed. Postponements and delays have been courageously endured. Determination has never flagged. The spirit of prophecy has been bold and assuring. Why, two years ago I was promised a delightful trip three times a day, if I chose, over "The Central Massachusetts" to Barre Common, this very summer! I did not come by that route. I missed the train! But we have one railroad completed surely, if the "Central" is not — "The Boston, Barre, and Gardner." We have seen its advertisement in all the papers ever so long. I am sorry to say, that that "is a hard road to travel." I wonder if any of you came over it this morning! On the whole, the most satisfactory way of reaching this town by *rail* yet ascertained — the committee are still hard at work — is to take a two-horse wagon at Hubbardston; or, as an alternative, to imagine yourselves at Barre when you hear the conductor cry, "The Plains!" At any rate, you may as well get out there. "You might go farther and fare worse." But enterprise does not doubt. A railroad is sure to be seen

crossing this high table-land where you sit. Every Barre man believes it ; and, being a Barre man, I believe it.

In the progress of my discourse, before coming to this special topic, I had given pretty free illustration of the enterprise of our people in matters of business. One or two examples of a somewhat different kind ought not to be omitted. The mention of them is due to the truth of history, although we do not claim for them the gratitude of posterity.

During the war of 1812, quite a number of our wide-awake citizens were seized with a strange passion for finding new and untried ways across the line into Canada.

They made paths through the woods of Maine; they went in wagons; they went in sleighs; they went in pungs; they went on horseback, and possibly on foot. There was something mysterious, spoken of in whispers, about their movements. Their "ways were dark" if "their tricks were not vain." It was always observed that when they returned from these distant journeyings certain descriptions of dry goods became cheaper in the market; certain ladies appeared in new gowns; a certain clergyman, being a federalist in politics, shone out in new broadcloth and his wife in a fresh silk. These latter, of course, were presents; and if a minister received a present from one of his parishioners, who will maintain that it would have been polite in him to ask, *whether the duty had been paid.*

Such was the hostility to the war and the administration, that proceedings of this kind were winked at and even applauded. Some of the respectable merchants of Boston were in collusion with the smart and venturesome smugglers of Barre.

Here is another example. Certain British officers, confined as prisoners of war in Worcester jail, effected an escape one night; and the next morning, "by hook or crook," or the virtue of "British gold," they were quietly eating their breakfast at the house of one of our respectable citizens; and after waiting a week or two in an unsuspected place of concealment, were spirited away by some of the daring fellows, who knew neither treason nor contraband, over the new roads they had found to the British possessions in America.

Still another example is brought to my recollection by the recent discussions of Congress and the political press on the question of Inflation. It will be seen that this is no new question. About half a century ago we had a number of shrewd and brilliant inflationists in this town. One of our leading citizens, who was no mere theorist, succeeded in putting a good deal of his irredeemable paper in circulation. But his success was his ruin. It involved him in difficulties which compelled him to leave the place and make his abode for a term of years in Charlestown! Here he was engaged in the service of the Commonwealth. His duties were laborious and confining, but he performed them to the satisfaction of the government, and

on his discharge returned to spend the remnant of his days in the bracing air of his native hills. Towards the last of life he grew melancholy; tried to get a little comfort out of the Bible and his minister's prayers by his bedside, but died broken in body and mind, protesting that inflation had ruined him. If his fate shall serve "to point a moral," let us be thankful that he did not live wholly in vain.

A second characteristic is *a certain liveliness of spirit, inclining to joviality and fun*. A churl could never have been comfortable in this atmosphere fifty years ago. A mean man was despised; and a mean man was one who never laughed, who did not stand up square to an agreement, or to his share in the cost of any social pleasure, or in the support of any good institution. The men found a remedy for fatigue from hard work in a little jollification. Merriment was victuals and drink to them. They enjoyed a practical joke amazingly. A good-natured trick played off by one upon another would perform much more than its original service: the story of it would travel the rounds of the neighborhood, and provoke laughter wherever it went. There were some families who were full of mother-wit, and in whom this turn for jollity was innate; conspicuously the Holdens and Bacons. The members vied with each other in wit-contests. The sally and repartee were quick and sharp, and created great amusement. Almost everybody had a good story, and there was a good story about almost everybody. Thus an aspect of cheer was exhibited quite generally.

The taverns were the evening resorts of jokers and story-tellers as well as of men who had business to transact, being, for such, an exchange.

All this flavored social intercourse, of which there was not a little. Small tea-parties, beginning in the middle of the afternoon and ending at sundown, were of frequent occurrence (I speak of fifty or sixty years ago); and from harvest through the winter, suppers were given by farmers to as many as their tables would accommodate, at which were served the best dishes the careful housewife could provide, rich, substantial, savory, and abundant. Balls at farmers' houses were common for the young people, the long kitchen, lighted by a blazing fire and innumerable tallow-candles, serving as a dancing-hall; while a white-haired black man of my own name, good old Dick, limbered his elbow for the music. When the occasion was intended to be more than usually brilliant, the dancing-master, Mr. John White, was employed instead of Dick. In the latter case, each male guest paid fifty cents and in the former twenty-five cents! Certainly not an extravagant entertainment. Once or twice each winter there was a rather aristocratic ball at one of the public houses, to which the more opulent and stylish families of neighboring towns were invited. This was conducted on a liberal scale, and had an air of refinement and even elegance which you of to-day could not easily excel. Besides the balls, there came off, at least once in the season, a glorious sleighing-party, composed of thirty or forty

couples, who drove to Hardwick or Petersham, possibly to Rutland, and there regaled themselves with a hot supper, and danced or played cards to a late hour; careful only to get home before morning. How pleasant to affections which never grow old to recall the charming scenes, the innocent joys, the youthful witcheries, the dear companions of those by-gone days! How redolent of delight the memory of outdoor sports of men and boys, in the afternoon of a holiday, — base-ball, quoits, trials of strength by lifting, foot-races! And, ah! let tears moisten the recollection of the husking-party on the barn-floor, the red ear, the bashful protest, the hot chase, the articulate result!

“ These were thy charms, sweet village! sports like these
With sweet succession taught e’en toil to please.”

And who, repeating these lines, does not respond to these other verses of the same charming poet? —

“ To me more dear, congenial to my heart,
One native charm, than all the gloss of art.
Spontaneous joys where nature has its play,
The soul adopts, and owns their first-born sway:
Lightly they frolic o’er the vacant mind,
Unenvied, unmolested, unconfined.”

A third characteristic is *local pride and ambition*, or a certain *esprit de corps* animating the people. I am acquainted with no town where this feature is (or was in my early life) so observable. It grew up here spontaneously. Always to its sons Barre was a great town to hail from. If anywhere in the United States or

Canada a genuine Barre man were asked, "Where *is* Barre?" his face reddened with indignation at the question. Other towns in the neighborhood were well enough in their way. Petersham was indeed beautiful for situation; and our little sister, New Braintree, was fair and fruitful. As for Dana on the west — now alive and thriving — and Oakham on the east, it was a proverb, "out of this world into" either of those places. And how we laughed at the primitive ways, the small reckonings, the staid and sober manners, of occasional visitors from "below." We regarded them as belonging to an inferior race or an anterior age, and felt that if they would only stay long enough we could improve them, and set them forward a generation or two. This spirit still lives. I really think that if, to-day, it were decided by the General Court that the State-house should be removed to the interior of the State, Barre would have a petition signed by every legal voter by to-morrow night, praying that it might be placed here as altogether the most eligible spot, infinitely surpassing any other, and affirming that by trigonometrical measurement a certain stake on Robinson's hill marked the exact centre of the Commonwealth! Now, there may be a little romance and exaggeration in this virtuous self-estimation, but it is genuine. There is no personal glorification in it; not this or that man or woman, but the *town*, is exalted. You may say what you please of any man and nobody will be offended to the point of knocking you down; but if you touch

the good name of the town, wo be to you! We do not mind a little brag; and so, being a Barre man, I ask, Is there another town, of no larger population, in the Commonwealth, that could get up a "Centennial" on such a scale as this? When we set out to do a thing we do it. Why, do you remember what happened here in the year 1840? It was the year of the Harrison campaign, in which "log-cabins" and "hard cider" were potent arguments. The democrats were awake early to the duties of the hour, and determined on a grand party-celebration of the Fourth of July, and to have a first-class orator. In due time it was announced that George Bancroft, the historian, and collector of Boston, would deliver the oration. It was expected, of course, that he would carry all before him. No democrat dreamed that the whigs would have a celebration of their own. But the whig leaders got their heads together, and agreed that if they could secure a certain gentleman as orator they would celebrate too, and spoil the fun of the other side. Accordingly, in a quiet way, a committee of one, Mr. James W. Jenkins, made a hasty journey to Washington, and on his return it was announced in the papers that there would be a whig celebration of the Fourth of July in Barre, for Central Massachusetts; and that DANIEL WEBSTER would pronounce the oration! The democrats were crest-fallen; the whigs elated and crowing. The day came. It was for splendor the queen of days. In the early morning carriages began to pour into the village from all directions.

They came ten, twenty, and thirty miles to see and hear the most illustrious statesman and orator of the land. Every house was filled with visitors and all the town astir. Bands of music, whig and democrat, filled the air with patriotic strains. Processions were formed by either party and marched to their respective tents. Poor democrats! were they not happy when they were quietly seated out of sight, six hundred all told, as the mischievous whig boys, who made the count, reported? The whigs marched three thousand strong, a man for every plate. Charles Allen, then in his prime, presided, and led off in a short pithy speech of singular beauty and power, and closed by introducing the orator of the day. Mr. Webster rose with a never-surpassed dignity of presence to meet the enraptured greetings of thousands who had never seen him before. He was in his full vigor of body and mind, and looked the demigod. He had no notes; but proceeded for nearly two hours, with that directness, cogency of argument, breadth of survey, and grandeur of rhetorical expression, which characterized his noblest efforts. Expectation was fully satisfied. The day was a signal triumph for Barre. The newspapers, far and near, were full of it. "The town had covered itself with glory." It was Saturday. Mr. Webster remained over Sunday, attending the Unitarian church in the morning and the Evangelical in the afternoon.

This was Barre's greatest performance. Its effect on the election was not of much consequence in

Massachusetts, the majority being so decidedly on the whig side; but to every son of the town, as showing what Barre could do when aroused, it was of much moment. The gibes of the whigs at their opponents were generally received with good nature, and returned with such retaliatory compliments as they were capable of.

Having glanced at the prominent characteristics of our town, and at many of the more important events and incidents of its history; having also called up before you the images of those ruling spirits who contributed largely to the moulding of its character, I leave the unfinished tale to the annalist of 1974! What the present generation is,—its pursuits, the ideas that bear sway in it, its devotion to science and art, its boundless philanthropy, its zeal in education, its freedom in religion,—is so fully disclosed in our various literature that no great labor of research will then be requisite. Whilst he will discover much in our social and political life to call forth animadversion,—much extravagance, profligacy, corruption, and crime,—he will perceive, at the same time, that this is not an idle generation; that it is not dozing in unambitious content; that in all departments of thought and activity it is reaching forward eagerly; that, having destroyed Slavery at a terrible cost of blood and treasure, it is now solemnly demanding, through the leading organs of its opinion and influence, the extinction of abuses in government, a higher style of

character in public men, greater independence of party-dictation, more strenuous endeavors for raising the standard of intelligence and morality throughout the land, and, finally, the granting to Woman all the social rights and opportunities claimed by her, to the end that, possessing equal advantages for education and the use of her talents with the other sex, she may advance *pari passu* with it in all that gives beauty and strength to personal character, or that ministers knowledge, virtue, and grace to society. Thus it will be manifest to him that the Present is not wanting in benign and gratifying auguries.

With all modesty, yet without fear, we submit ourselves and our works to the calm judgment of that far-off reviewer. When he shall come to walk amongst the grassy mounds that will cover our dust, and to scrape the moss from our gravestones that he may read our names and epitaphs, let him know this: that we, of this generation, lived with faith in God and in man,—in the Infinite compassions of the One and the measureless possibilities of the other; that we rejoiced in the nurture of the Christian Church, and held in reverence that Divine Word which is “the same yesterday, to-day, and forever;” that, notwithstanding any materialistic tendencies of philosophical speculation, we constantly affirmed, in the words of Jesus, that “God is spirit,” not matter; that man, being the child of God, as he bears “the image of the earthly shall also bear the image of the heavenly;” that eternity is the measure of his existence

and not time; and that "all things," whether on the earth or under the earth or above the earth, "work together for the good of them that love God."

Advance, ye generations that are to occupy our places! Come, with your ampler knowledge of nature and of the Divinity that breathes through all its parts; with your fuller experience of the wonder-working providence of God; with your worthier conceptions of man and his destined end; come, and enter into our labors and glorify your inheritance by whatsoever you can add to its riches. What fields shall ripen for your harvesting in the vast unexplored domains of science; what improvements in the arts that utilize nature or minister to the love of beauty shall enhance the comfort and happiness of your life; what truths in the realms of philosophy and of faith not dreamed of by us shall reveal themselves to your apprehension, we vainly strive to imagine. But all our reflection on the past assures us that your course will be marked by great advantages beyond our lot through the increase of knowledge and virtue; and that whoever shall stand in this place a hundred years hence will thankfully trace the manifold proof of a marvellous progress, — our fairest visions more than realized, our boldest imaginations far outrun. And as we are now showing unto the children what we "have heard and known and our fathers have told us," we enjoin it as a sacred duty on you, our successors, that on the 17th of June, 1974, assembling yourselves together, you take up and carry on the

story, so that "to the generations to come may be known the praises of the Lord, and his strength, and his wonderful works that he hath done."

"Let children hear the mighty deeds
Which God performed of old ;
Which in our younger years we saw,
And which our fathers told.

"Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

"Thus shall they learn in God alone
Their hope securely stands,
That they may ne'er forget his works,
But practise his commands."

ACKNOWLEDGMENT.

THE author of the foregoing discourse gratefully acknowledges the careful assiduity of EDWIN WOODS, Esq., in furnishing for his use matters of record and many other facts of interest. Without such aid the discourse could scarcely have been written.

NOTE TO PAGE 37.

THE REV. JONATHAN MAYHEW, D.D.

It is with a just pride that we are able to associate the name of this distinguished divine and patriot with the history of our town, how much soever the difficulties in the church, which were the occasion of his coming here, and the personal consequences to himself, are to be deplored. A single incident connected with his visit, like "the great matter which a little fire kindleth," is of historic importance.

It is generally understood that the idea of the *union of all the colonies* for the maintenance of their liberties was first suggested by Dr. Mayhew, and that it came to his mind while he was reflecting on the *communion of the churches*. It is of peculiar interest to us that the idea arose when he was meditating in his bed on the duty he was to perform during the following week *as a member of the council to be holden in this place in the case of the Rev. Mr. Frink*. This is told in the letter which follows addressed to James Otis:—

"LORD'S-DAY MORNING, June 8th, 1766.

"SIR,—To a good man all time is holy enough; and none is too holy to do good or to think upon it. Cultivating a good understanding and hearty friendship between these colonies appears to me to be so necessary a part of prudence and good policy that no favorable opportunity for that purpose should be omitted. I think such an one now presents.

"Would it not be proper and decorous for our assembly to send circulars to all the rest, on the late repeal of the Stamp Act and the present favorable aspect of affairs?—letters conceived at once in terms of friendship and regard, of loyalty to the king, filial affection towards the parent country, and expressing a desire *to cement and perpetuate union among ourselves*, by all laudable methods. . . . Pursuing this course, or never losing sight of it, may be of the greatest importance to the colonies, perhaps the only means of perpetuating their liberties. . . . You have heard of the *communion of churches*, and I am to set out to-morrow morning for Rutland [District, now Barre], to assist at an ecclesiastical council. While I was thinking of this in my bed the great use and importance of a *communion of colonies* appeared to me in a strong light; which led me immediately to set down these hints to transmit to you. Not knowing but the general court may be prorogued or *dissolved* before my return, or my having an opportunity to speak with you, I now give them, that you may make such use of them as you think proper, or none at all."

There was a sad termination to this visit of Dr. Mayhew. His laborious duties in the council, with the heat and fatigue of the journey, induced an illness from which he never recovered, his death in the full beauty and glory of his manhood occurring in about four weeks after his return. No death could have been the cause of a profounder sorrow to the friends of liberty, for so important was his influence regarded that Robert Treat Paine called him "The Father of Civil and Religious Liberty in America."

The measure recommended by Dr. Mayhew was deemed premature, and therefore was not, at that time, adopted. But scarcely had two years elapsed before a circular was sent to all the colonies of similar purport.

F 84406 57

60 57

60 57

